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A  
COMPENDIUM  
OF  
DEVOTION,  
Containing a  
TREATISE  
OF

*Prayer and Thanksgiving.:*

WITH  
*Morning and Evening Prayers*  
for every Day in the Week, &c.

Also a SERMON of drawing nigh to God,  
By the late Reverend B. Whitecot, D.D.

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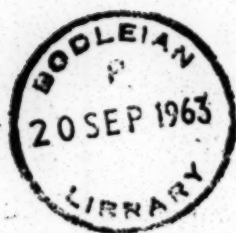
*Pfal. 109. 4. I give my self unto Prayer.*

*Col. 4. 2. Continue in Prayer, and watch in the  
same with Thanksgiving.*

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# T O T H E Christian Reader.

**A** Great part of the following Devotions were composed some years since, for private use, but having been perused by some Friends of the Author, and the Method and Matter approved of; he was desired to make some Enlargement, and Publish it for Publick Benefit: not but there are many Excellent Tracts of this kind already extant; yet why may not variety of Composure on the same Subject be as pleasant to the Eye of the Soul, the Mind, as sundry Draughts of the same Person is to the Eye of the Body?

And though the Author is far from the vanity of thinking he has excel'd in this Collection, yet he hopes this further Help to Devotion may not be without its usefulness; especially, since respect has been chiefly had to the Stile and Matter of the Holy Scriptures, and the Liturgies, and most Eminent Lights of our dear Mother the Church of England.

It is chiefly design'd to promote Domestick Worship, which in this loose and irreligious Age is so much neglected; and this will be the best way to prepare Men for the Publick-Service of God.

There needs be no more said here, as to the necessity of this Duty, since the following Treatise of Prayer and Thanksgiving does supersede it; the serious perusal of which, is recommended to the Reader, hoping thereby to excite a devout and daily use of the following (or more correct) Devotions, both in the Family and Closet, besides the frequenting of the Publick Prayers at the Church.

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A T R E A

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A  
TREATISE  
OF

*Prayer and Thanksgiving.*

**P**ayer in its Comprehensive sence, including Praises and Thanksgiving, is a duty of Religious Worship, wherein we own and acknowledge God for the Supreme Being, Creator, and Governour of Heaven and Earth, and all things contained therein ; and also pay Him Honour and Adoration, serve and glorify him as such, acknowledging our dependance on him, imploring his gracious Favour, and the communications of his Goodness, in supplying us with all such things as we want, both for our Souls and Bodies.

This doth belong to Natural as well as Revealed Religion, being taught us by inbred Reason as well as Revelation, and is a necessary consequent of the belief of a God, whence the Practice of it has been Universal, and the most degenerate and barbarous of Mankind have used to invoke some Deity or other.

In the Church of God, Prayer has always been  
B
esteem'd



esteem'd the Principal part of Religion, neither is there any one act of it, which carries a more beautiful Lustre, or which is more strictly required by the Laws of God, or better recommended to us by the practice of Gods Saints, especially by the most holy Example of our blessed Saviour himself, than that of Prayer : which if we view in its several Properties and Excellencies, will appear like many Stars cast into one Constellation.

*Gregory Nyssen* defines it to be the conversing, or discoursing of the Soul with God concerning its Salvation, which being done by the outward Expressions of the Voice is called Vocal Prayer, but if by the Mind alone, Mental.

Other Learned Men in their Explication of Prayer call it an address of the Soul to God, and an hearty desiring whatsoever Good things we really want and stand in need of, and such as God has promised to bestow upon us in relation to this Life, or the Life to come, in the due performance of which, it may be called an Elevation of the Soul and a Wrestling with God, a Sacrifice to him, a succour and sanctuary in Troubles, a Remedy for Sins, a defence against Temptation, a Key to open the Morning, and a Lock to shut in the Evening.

In this holy conversing with God by Prayer, the Soul makes use of her Three Principal Faculties, Memory, Understanding and Will ; the first to call to mind what she is to treat of, the second to weigh and to judge what she deliys, the last to perform this duty feelingly and affectionately ; for all of them must concur together to elevate the Soul and fix it upon God, as the highest Truth in which we are to believe, the sovereign Happiness which



which we are to hope for, the supreme Goodness which we are to love, and the infinite Excellence which we are to adore. So that Prayer is principally grounded on a lively *Faith* of such things as God has Revealed, an assured *Hope* of what he hath promised, and a fervent *Love* which serves as the *Fire* to kindle this *Sacrifice*, and to carry the Soul upward till it arrive at the *Throne* of *Grace*.

Morning and Evening Prayer are instead of that Morning and Evening Sacrifice which God enjoin'd to be daily offered in the Temple. *David* thus expresses it. *The out-goings of the Morning and Evening shall praise Thee.* — They are to every devout Soul like that Pillar which guided *Israel* through the Wilderness, as a Cloud by Day to shadow them, and as a Fire by Night to comfort them. By morning Prayer the devout and pious Christian opens the Windows of his Soul to the Sun of Righteousness, and by Evening Prayer he shuts them against the danger of the Night.

In the Ancient Church there were besides Morning and Evening, four other times every day which were called *Hours* of Prayer, and the Zeal of those first Christians was such as made them be constantly observed. It would be thought too great a strictness in this Lukewarm Age to enjoin the like frequency in publick, and especially to many persons, whose State of Life is necessarily much taken up in their daily labour, or other secular concerns in their Callings, or remoteness of their Habitations from the House of God, or other impediments of sickness and the like, which may be often a just excuse for their absence on the week days; yet surely even such will not, they cannot excuse themselves in their neglect of paying their acknowledgments to

God Morning and Night with their Families, or private Persons by themselves in their Closets: it being most necessary, that we should thus begin and end all our works with God; and that not only in respect of the duty we owe him, but also in respect of our selves, who can never be either prosperous or safe, but by committing our selves to him, and therefore may well fear to venture on the perils, either of Day or Night, without his protection.

In the Jewish Church the Morning and Evening Sacrifice, were appointed by God himself; and hereby (saith Calvin) *they were taught to begin and end the day with the invocation and worship of God.*

Likewise the burning of Incense on the golden Altar was ordered to be at the same times. And surely these are also the fittest seasons for the spiritual oblations of our Christian Worship, for since our whole time is made up of Night and Day, it seems very meet and expedient, whether we respect God, or our selves, that at the beginning and end of these we should present our Religious Service and Prayers, to him, in whom, we still live, and move, and have our being.

The Morning is a fit time wherein to worship and praise God, by whom we have been preserv'd and refresh'd the night foregoing; as also for desiring the guidance and protection of his Grace and Providence, and his Blessings, both on our selves and our undertakings the day following. St. Cyprian doth exhort Christians to pray in the Morning, that the Resurrection of Christ, which was at that time, may be then celebrated by them. *Cypr. de orat. Dom.*

The Evening is a time no less convenient wherein

wherein to return our Adoration and Thanksgiving for the Mercies of the day past, to humble our selves for the Sins therein committed; as likewise wherein to beg a comfortable sleep and security from all the perils of darkness in the night following. And the same holy Martyr doth recommend Evening Prayer, that so the Sun and light of this World being with-drawn from us, we may then desire the spiritual Light, and the coming of Christ, whom he calls the true Sun.

We may also add, that at these periods of our time, we are most at liberty from Worldly Business, and therefore the better disposed for Religious Duty: For in the Morning we are not as yet engag'd in the Employments of the day, and when Even is come, they are commonly over, and laid aside.

So that our Devotion as thus timed is like to be performed in a manner more pleasing to God, and without hindrance to us in respect of ordinary affairs.

How much oftner this duty is to be performed must be judg'd according to the Business or Leisure Men have, where by Business is not meant such as Men unprofitably make to themselves, for there are in most Mens affairs many Intervals betwixt the real business of their Callings, when dispatcht with all convenient dexterity; and many pious Persons do redeem so much time from the World, I mean from business or other diversions, as frequently to keep up an intercourse betwixt God and their Soul. Let no Man then say he wants leisure for Prayer, who can spare daily such large portions of time for his diversions, his Vanity, his Sins.

And since certain times both for publick and private Prayer are required, sometimes the one as a publick acknowledgment and testimony of our homage to God, and dependance upon him, and sometimes the other, as an Evidence of our sincerity in that our acknowledgment. Both are commanded, and one must not always be taken in exchange for the other, for whoever is frequent in publick Prayers, and yet negligent in private, it is much to be feared he rather seeks to approve himself to Men than to God; contrary to the command of our Saviour, who enjoyns this private Prayer, this *praying to our father in secret*, from whom alone we are to expect our Reward, and not from the vain praises of Men, or the gaining some secular advantage, or Interest in the World.

And did we but rightly consider how much it is our advantage to perform this duty, we should think it our Wisdom to be as frequent as we are ordinarily seldom at it, and break through all those difficulties which others through shameful laziness, or worse impediments, pretend an Excuse: for there is no greater Argument of our spiritual danger and indifferency to Religion, and coldness to all the duties of the Gospel, than our backwardness to call upon God, and want of relish in the duties of his worship and service; so weary of their length, so sluggish or wandering in our thoughts, so glad when they are ended, so ready with any frivolous pretence to frustrate an opportunity, when all is nothing but a desiring of God to give us the *greatest and best things we can need*, and which can make us *happy*; and yet it is a duty so easy, so honourable, and to so great purpose to a Christians *Well-being* here and hereafter, that upon a serious

## Motives to Prayer.

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rious reflection on the great customary neglect of it, one would be apt to judge many Christians, either very stupid, or unbelieving in the first Principles of Religion; although we may say God Almighty in all the instances of our duty, and his Providence (except only the Incarnation of his Son) has not given us a greater Argument of his willingness to have us saved, of his infinite Goodness and Condescension, than by rewarding so easy, so pleasant a duty, with so great Blessings.

## Motives to Prayer.

There can be nothing said beyond the aforesaid consideration and its appendages, to encourage Christians to pray daily unto God; namely, than the great Rewards promised to so easy and pleasant a duty, and it has been always thought by the wisest and best men of all Ages, a most true Character of the ways of God, that they are ways of pleasaness, and a great Delight as well as Advantage to be found in them; yet such is the dullness and heaviness of our Nature, by reason of our gross and earthly Constitution of Body, together with our inbred and acquired Corruptions and Evil Habits, that we find our selves too backward and negligent to those Heavenly Ways; and also when we are enter'd upon them to grow soon weary and tired: we have need therefore to recollect and bring to our memory all our obligations, and make use of all possible motives and encouragements, to encline and bring us into these Ways, and to enable us to persist and be progressive in the same, with all chearfulness and indefatigableness, especially in this duty of Prayer, wherein we have the nearest

access unto God, and may walk and converse (though humbly, yet) most familiarly with him.

There are several Reasons and Arguments, Motives and Encouragements unto this duty of Prayer, which may be insisted on. As namely

*First*, From the Consideration of the Greatness and Majesty of God, of his infinite Perfections and Attributes, in that he is a Being so Wise and Holy, Omniscient and Powerful, Kind and Beneficent, and in every respect so Good and Amiable, that were there no other considerations, this alone touching the transcendent Excellence of his nature, would be a strong Argument to move us to worship him daily in the Beauty of Holiness; who but God can be the Object of our Prayer, who is infinitely Perfect and Glorious, the Creator of us and the whole World, and Governour of all things both in Heaven and Earth, the Fountain of Truth, our Great Law-Giver, and most just Judge; who will reward or punish according to our Actions. That he is the great Arbiter of our Fate, upon whom our everlasting well or ill depends, who can save or destroy us, make us miserable or happy, of whom we are to expect all that evil or good that we can seek or hope for; that he is the Author of all Good, and having all things at his dispose, can do for us what ever we can need or desire.

All worship is founded upon the real, or at least supposed Dignity of the Object, and the most ignorant of Nations pay it to a Being whom they imagine greater and better than themselves. We therefore to whom the true and Ever-blessed God has been pleased to reveal himself so plainly from Heaven, in times past by his Prophets, and in the  
last



last days by his beloved Son, should never fail in this part of our duty to him.

For if we would but look up to him by Faith; and with Spiritualized Minds contemplate those admirable Glories which are essential to his nature, it would naturally move us to prostrate our selves before him, and to offer up the affections of our Souls to him; casting such a powerful influence upon our Minds, as would set all the faculties of the Soul presently on motion, and after a most pleasing manner, excite us to such acts of Adoration, as are suitable to those great and worthy Apprehensions we have conceived of the Divine Being; And to this purpose we should daily look for him in the Scriptures which is set before us as a Glass to contemplate those Beauties and Glories, under which he is there discovered and revealed to us, 2 Cor. 3. 18. especially in his darling Attribute, his Love and Mercy, which he hath so bountifully shew'd to the Souls of men whom he hath Created, who as he is Infinitely happy in himself, so he desires that we too may be perfectly and Eternally happy in Him.

O let us gather up the thoughts and Ideas which we shall thus frame of his Divine Perfections, and dwell and stay upon them, that so our Souls may tast and relish his Heavenly Beauties, and be pleased and satisfied with the view and contemplation of them. For the Mind of Man must be familiarized to its objects before it can arrive to this complacency, though the objects themselves be never so amiable: Use and Custom will improve our sense and apprehensions of them to such a degree of respect and veneration, as will over-rule our Faculties, and keep our Understandings, Wills and Affections

Affections in close and strict attendance upon him, till by such Exercises our Souls shall be exerted into a most affectionate sense of the Glory and Beauty, Goodness and Bounty of God, and have a Heart ready tuned for the Musick of Heaven, ready set and composed for Everlasting Praises and Hallelujahs, where after we are admitted to a more intimate view of the *perfections*, and a more abundant participation of the *Blessings* of God than ever, our predisposed minds will instantly be seized with such a *strong pathetick* sense of both, as will not be able to forbear expressing it in the most rapturous strains of Admiration, with Praise and Thanksgiving, in which we shall be employed for ever; and every moment make new and further discoveries, and also fresh and sweet Experiences.

So that whilst by true Devotion and frequent acts of Praise and Thanksgiving (the noblest and divinest part of Prayer) we endeavour to affect our *Minds* with a due sense of the Goodness and Bounty of God, and maintain in them a quick and lively sense of his Infinite Majesty and Beauty, and all other his adorable Perfections; we do most effectually dispose our Souls to all those divine and heavenly Exercises wherein the state of Heaven consists.

*Secondly*, The Consideration of God in his works of Creation and Providence is another Argument and Motive to this duty. He is the Being in whom we live and move and have our Being, who Created and formed us in the Womb, and fashioned the several members of our Bodies into such a noble Fabrick, and endued our Souls with Rational Faculties, that we should Glorify him with our Bodies and with our Spirits. And



And what can be more reasonable than that he who gave us Hearts should have them lixed up in devotion to him. That he who formed our Mouths should be praised with them? That we should worship and fall down before that Infinite Being which is our Maker. *I will praise thee, O Lord* (says the Holy Psalmist for this reason) *because I am fearfully and wonderfully made*, Psal. 139. 14. And in many places he is alike thankful and grateful to God for the continued protections of his good Providence towards him.

Now to induce them to pray to God who are backward to it, and to encourage all those that are Zealous in it, I would intreat every man seriously to consider for what End he was made, and after revolve in his Mind the shortness and uncertainty of this Life, and that when Sicknes or Death approaches, the harbingers of our appearance before the presence and awful Tribunal of God, they shall not then in any of those circumstances Repent of the devout Prayers they have put up to him be they never so many, but shall most heartily wish they had been abundantly multiplied, whose number might Minister to their comfort in the day of their Extremity here, and inlarge their Happiness hereafter. On the contrary, it will be a dismal thing in that day, when the terrours of Death are about a Man, to have the torments of an Evil Conscience too, and to remember with anguish and bitterness, how many blessed opportunities of Devotion he hath despised; how much time he hath thrown away, and mispent upon wicked, or upon vain Employments, which God sent him into the World to spend upon offices of Religion; and for how many years together he hath dishonoured the  
Ma-

Majesty of Heaven with those Faculties which were made to serve, and glorify, and adore him. Think often, I beseech you, of the day of your Visitation and dissolution, when the Dust shall return to the Earth as it was, and the Spirit shall return unto God who gave it. Lay up betimes a good Treasure against that Day : Put not off Devotion as a work proper only for a Death-Bed. God alone knoweth how you will be disposed at that time, many disappointments and unpreparedness may then hinder you. A Life of Piety and Devotion cannot possibly deceive you, but will serve you to good purpose in the hour of Death and Judgment.

In the next Life there will be an End of Christ's Oeconomy : He will deliver up this his Kingdom to the Father, and then the final state of every Man, whether it be of Bliss or Misery, will be unalterable; and how can we think of another World, and not pray unto God to deliver us in the hour of Death and Judgment? We cannot be so unthinking as not to know we must all of us die in our turns, and leave this World, though Men are apt to put the day of their dissolution far from them, yet sooner or later it will certainly come; *for it is appointed unto Man once to die, and after that to be judged, Heb. 9. 27.* And how can we expect any happiness another day, if either we do not think there is such a thing, or do not think it worth our Prayers? It will be just for God to deny us that which we would not so much as ask for. That certainly is the least and easiest thing we can do; and if our Salvation be of such vast concernment that we must work it out with fear and trembling, it must needs be the greatest folly to expect it; if  
we

we will not take even so little pains for it, as the lifting up of the Heart, and the labour of our Lips amounts to.

*Thirdly*, Besides the Works of Creation and Providence, which relates much to this Life, we are to consider the stupendious Work of Redemption, whereby the great Lover of Souls has done all that was on his part to do, to prepare us for a Life Eternal. And one would think this to be work enough for us all our days, to Bless, and Praise, and Adore God for his unspeakable and infinite Love to lost Mankind; in sending the Son of his Love, the Lord Jesus into the World, that whosoever believeth in him should not perish. The Exemplary Holiness of Christ's Life, his Death and Sufferings, his Resurrection and Ascension into Heaven, and God's appointing him to make continual Intercession for us to the Throne of Grace; uniting them to his own, sanctifying them, and making them effective and prevalent. Who can believe himself to have an interest in these Blessings, and to have an Advocate with the Father, who has expressed in his human Nature such tender love, and suffered such Extremities of sorrow and affliction for his Salvation, and still continues incessantly to make Intercession with the Father for him, and not offer up his daily acknowledgments in most fervent Devotions to his gracious Redeemer; if to these instances of our Redemption we add his sending the Apostles to Preach the Gospel unto all Nations, and the wonderful Effusion of the Holy Spirit to render their Ministry successful, and to be with the Church to the Worlds End; these were glorious methods whereby God carried on the great Work of Redemption.

And

And as we ought with the most devout Hearts to con-  
offer unto God daily our Sacrifices of Praise for *way*  
these inestimable Blessings, so should we beg the *and*  
continual assistance of his Grace, that we may *18.*  
make a due use of them, lest the Death of Christ, *ry*  
and the Preaching of his Gospel, and his Intercess- *so o*  
sion in Heaven for us, be all in vain to us, and *lest of*  
we make our selves Reprobates, and Sons of Per- *and*  
dition at the last. *me*

*Fourthly*, We are obliged to it by the express *fuf*  
Command of God in his word, which is given to us *fre*  
for our Rule of Life. It was imposed on the Jews, *fer*  
*Deut. 26. 10. To worship the Lord and to serve him.* *giv*  
And the same God calls for the same from all Peo- *the*  
ple, *Isa. 45. 22. Look unto me and be ye saved all the*  
*ends of the Earth.* And the punishment of their *Gr*  
neglect herein is expressed by *Jeremiah, Chap. 10.*  
*v. 25. Pour out thy fury upon the Heathen that know*  
*thee not, and upon the Families that call not upon thy*  
*name.* But in the Gospel Prayer is more often and *he*  
earnestly commanded to *adore and worship God, Rev.*  
*22. 9. 10. worship him in spirit and in truth, Joh. 4.*  
*24. to watch and pray always, Luk. 21. 36.* And *of*  
for our direction and assistance, our Saviour was *th*  
pleased to prescribe us a form composed by himself. *str*  
We are in the Apostolical Writings also exhorted *di*  
to betake our selves to God in Prayer on all occa- *ad*  
sions. *In every thing by Prayer and Supplication let*  
*your requests be made known unto God, Phil. 4. 6.* And *w*  
*Mat. 7. 7. Ask and it shall be given you, &c.* And *is*  
*any Man lack wisdom let him ask it of God, which gi-*  
*vetb liberally to all men, and reproveth no man, Jam.*  
*1. 5. To call upon him in every place, I will there-*  
*fore that men pray every where, 1 Tim. 2. 8.* To be  
constant

to constant and unwearied in the same ; to pray always, with all Prayer and Supplication in the Spirit, and watch thereunto, with all perseverance, Eph. 6. 18. that is, earnestly to supplicate God upon every fit opportunity, and time of need. In a word, to offer to God the Sacrifice of Praise, that is the fruit of our Lips, giving thanks to his name, Heb. 13. 15. and to thank God without ceasing, 1 Thess. 2. 13. The meaning of all which is, that out of a deep and quick sense of the infinite Majesty and Power, All-sufficiency and Beneficence of God, we should be frequently bowing our selves before him, and offering up our Prayers, and Praises, and Thanksgivings to him. And in the constant practice of these we shall be growing up by degrees from Grace to Grace, from Acts to Habits, having our hearts kindled and inflamed with a sensible touch of Heavenly Fire, till they have many times, in the very Exercise it self, as quick a perception, as strong and lively a relish of God, as ever our bodily Palate had of the most gustful Entertainment, adequate to our sensitive Appetites.

There is another Command of our Saviour which relates to Secret, or Closet Prayer, which is proper to speak something to under this head, Mat. 6. 6. *When thou prayest enter into thy Closet, and when thou hast shut the door pray to thy Father who is in secret, &c.* by which we are not to understand that our Saviours meaning is to forbid all but Closet Devotion ; for he himself prayed publicly, and taught his Disciples so to do : nor though he speak of a Closet, doth he intend to confine this duty to *there* only, but that it may be done in the Fields, or in any recess, or place of secrecy whatsoever,

soever, as he himself practised; nor lastly, though he use the word *Prayer* only, doth he make that strictly taken to be the whole office of secret Piety. For it is usual in the Scriptures, and in common speech also, to express all the acts of immediate worship by that name, whether they be Praise or Adorations, or Confessions, or Thanksgivings, Meditation, or Self-Examination; all therefore which our Saviour here intended, was to represent the necessity of secret Devotion as well as publick, and to press that upon his Disciples which the Hypocrisy and ostentation of the Pharisees had laid aside, because in truth they sought not Gods Glory but their own. Yet these secret devout offices of Religion are by no means to supplant and supersede the publick; for though the latter is to the Soul, what exercise is to the Body which may live, though not long and healthfully without it: yet the other is like the motion of the Heart and Lungs, without which a Man is presently destroyed: if his heart do not move towards God, and as it were by Circulation return in Praises, all those benefits which it continually receives from him, it is stifled by repletion; and if by Prayer he do not breath out his Grievs, and as it were ventilate his Spirits, he is strangled by his own Melancholy: for publick Prayer cannot sufficiently supply in many particular Cases, whether they be *streights* in which we want relief, or sundry personal *mercies* received, which want a personal acknowledgment. And the opening of a Mans Heart in any of these Cases, is commonly attended with such affections and passionate expressions, as would be indecent to the Eyes of Men, though they are very becoming towards God.

Besides



Besides these acts of secret worship, are very necessary to dispose and prepare a Mans Heart for the publick, by composing the thoughts, and raising the affections, and afterwards by pressing home upon the Conscience those instructions, and confirming into a stable resolution those good affections and inclinations which were stirred up by it. Infomuch that that Man will either have no true desire to Gods publick Service, or no suitable temper in it, or be little the better after it; that has not first prepared his heart for it by secret Devotion.

*Fifthly*, There are in Prayer it self Motives enough to make it valued and desirable. It is an Act of Grace and highest Honour that we dust and ashes, Worms of the Earth, poor Mortals made up of Clay, should be admitted to the Throne of the Eternal God, the great Majesty of Heaven and Earth, to present our Petitions on all occasions, and pour out our Souls unto him by a free acknowledgment of our wretchedness and disobedience, and to ask forgiveness, and ingage our selves by promises of future amendment to his divine Majesty, who needeth not our Confessions to know our offences, nor our Conversion to make himself more happy by our Obedience. For he who is the source and original of all things, and fountain of all Happiness, cannot want the service of any of his Creatures. The three glorious Persons in the Ever Blessed Trinity, mutually glorified each other, before Angels, or Men, (which are the only Creatures that can actively glorify God) had any being. Yet if there were any real accession which accrued unto the Honour of God, by the Prayers

of Creatures ; it is Mans singular privilege and advantage to have any share in so honourable an Employment. Holy *David* was so apprehensive what an advancement it was to wait upon God in his worship ; that though he were a King , he esteemed the meanest Office in the Temple well worth his Ambition, and would be content to be a *Door-Keeper in God's House*, *Psalm*. 84. 10. rather than live in a state of distance and alienation from him. The famous *Constantine*, first Christian-Emperour and Nursing Father of the Church, thought it much for his honour to be openly represented, as in the posture of a Supplicant at Prayer. And therefore gave Order that his own Effigies in the Impresses of the publick Coin, should be insculped in that manner. As it was also over the Gates of his Palace in several places. *Euseb. vit. Const.* 1. 4. c. 15. Certainly whoever hath understanding enough to know God and himself, and to compare one with the other , will see abundant reason for saying as the pious Father *Crysostom*. *de Orand.* 1. 1. that he cannot but admire at the great love of God towards Man, for vouchsafing him so high an Honour , as familiarly to speak to himself by Prayer.

*Sixthly*, It is a comprehensive duty that does comprise the substance of Religion ; it is sometimes used to signify a Mans duty to God in general ; as when it is said , *Whosoever calleth upon the name of the Lord shall be saved*, *Joel* 2. 32. And in all the several parts of Prayer which *St. Paul* has set down, *1 Tim.* 2. 1. *Supplications, Prayers, Intercessions, giving of thanks*. We do in the performance, in a manner express the whole of our Religion.

Our



Our Piety to God is largely contained in it, since by Prayer we acknowledge and honour him as our Creator and Lord, offering up our Souls and Bodies to his Service. We profess our dependance upon his Care and Providence, We do hereby make particular acknowledgment of his Divine Attributes, of his Omniscience, and Omnipresence, in that we suppose him every where to hear our Petitions, and know our desires; of his Holiness and Justice, by lamenting our Sins, and deprecating his deserved punishments; which is included in our *Supplications*. Of his Mercy and Goodness, while we beg forgiveness, and all the Blessings we stand in need of. Of his Power and Sovereignty, in that we esteem him able to do for us, in all the things we petition of him, for our selves or others, in our *Prayers*. And we ascribe to him the Praise and Glory of all his Blessings and Favours to us and all Mankind, in our *Thanksgivings*.

Herein is likewise contained our duty with respect to Christ our Redeemer, in that renouncing our own righteousness, we plead his alone merits for our pardon and acceptance; and present all our *Supplications* in his name, and through his intercession. For our Saviour Christ teaching his Disciples how they should pray, sendeth them to his Father in his name, saying, *Verily, Verily, I say unto you, whatsoever ye ask the Father in my name, he will give it you*; and in many other places to the same effect: whereby we are taught, that God is the sole object of our Worship, the truth of which will appear, if we consider briefly what Prayer is. St. *Augustin* calls it a pouring out of the heart to God. *Isidorus* saith, it is an affection of the Heart,

and not a labour of the Lips. So that hence true Prayer doth consist, not so much in the outward sound and voice of words, as in the inward aspirations of the Soul and Heart to God. And the Scripture saith, it is God that searcheth the heart, and the reins, and that he only knoweth the hearts of the Children of Men, *Psal. 7. Apoc. 2. Jer. 17.* Then surely neither Saint or Angel, Patriarch or Prophet, among the dead, are able to do it; for proof whereof, see *Esay 63. 16.* Abraham *is ignorant of us, and Israel knoweth us not;* so consequently must be ignorant of my Prayers, and especially of my inward and mental desires and groanings. Let no Man therefore be imposed upon in this weighty part of Prayer, least he draw on himself the guilt of a gross Idolatry. For why should I make my addressees to this Saint, or that Angel, when I can come freely unto him, who is the Maker of them? or put my self upon uncertainties when I am sure to run no hazard by an immediate recourse to God himself, through the alone Mediation of his beloved Son Jesus Christ? Neither can it be esteemed a regular humility under pretence of unworthiness to break Gods expresse Commands. And therefore St. Paul's speaking of the voluntary humility of such as might possibly beguile the *Colossians* of their reward, by seducing them to the worshipping of Angels, intimateth that person that should do so, to be one vainly puffed up in his fleshly mind, *Colos. 2. 18.* This mischief took rise from the custom of the ancient Christians, who performing their Devotions at the Sepulchres of the Martyrs, that by the remembrance of their Virtues, they might be stirred up to the imitation of their Piety, declined in process of time, to the invocation of them

them whom at first they only commemorated, St. Paul in his Epistle to the *Ephesians*, Ch. 2. 18. teacheth us, that *through Christ we have access by one Spirit unto the Father*. Now if the Holy Ghost make intercession for us, is it not very indecent to pour out those groans unto Creatures, which are suggested unto us by the divine inspiration of the Creator himself.

But further, Prayer is a direct Instrument of Virtue and Holiness, in that it engages us in the performance to great seriousness, and when we are so, many serious thoughts are apt to fall in, touching Death and Judgment, Heaven and Hell, touching the Purity and Omniscience of that Infinite Being we are speaking to, and touching the vain and uncertain condition of this World. By this means our Hearts by degrees come to be weaned from this World, and to long for a Better; our Minds are kept in continual awe, lest we offend God, whose Mercy and Goodness is to bring us to it; our Lusts and Passions cool, and evil inclinations decline, and we are led to Repentance; the remembrance of our Sins and Follies become bitter, and we make resolutions against them; Humility, Meekness, Faith, Hope, and Charity, a happy concurrence of our Christian Graces, take possession of our Souls, and exert themselves in this Heavenly Exercise, with Patience and Submission, resigning up our selves in all conditions to the good pleasure and will of God,

*Seventhly*, It is an easy duty. If we look to the material or outward part of it, it is but addressing our selves to God in proper Language, in significant words and decent expressions; either such as

are prepared and made ready to our hands, in the publick Prayers of the Church, which have in them the true Spirit of Primitive Christianity, or in other Devotional Books, or such as we can otherwise fit or furnish our selves with; and what can we pretend is difficult in all this? And as for the inward part of the work which is more spiritual and essential, and lies in seriousness, intention, in zeal and fervour, in fixed minds and united thoughts, in raised Spirits and flaming Affections; God has promised to assist us here, and the Holy Ghost striking in with our own endeavours, will compose and elevate us into a praying frame; and so the whole performance, in conjunction with the great assistances we may expect from God, will be made very easy to us.

*Eighthly*, Nor can I but add, that besides being easy, this Exercise of Devotion is exceeding pleasant and delightful: It was so to Holy David, and therefore he said, *O, how amiable are thy Tabernacles, O Lord of Hosts? my Soul longeth yea even fainteth for the Courts of the Lord*, Psal. 84. 1, 2. *God is the Fountain of Happiness. and at his right hand are pleasures for ever more*, Psal. 16. 11. And therefore the nearer we approach to him the happier we must needs be; the very Joys of Heaven arising, from a participation of the Divine Nature, and our nearness to God; and I doubt not but those that draw near to him, in the right Exercise of this Duty of Prayer, (which is the nearest way of doing it in this Life) if their hearts be not Earthly and Carnal, commonly find so much of Gods presence and favour in it, as render it exceeding grateful and delectable: And many who by frequent use have  
made

made this duty Customary, have felt in their devotional Intercourse with God, such inward satisfactions, as neither the Business, the Pleasures, the diversions of Company, or Converse with the World, can afford.

Nimbly, Prayer is greatly beneficial, and if rightly performed, is a plentiful reward to it self. There are three particular ways whereby devout Prayer derives great benefit to us. By defending us from Evils, by supplying us with good things, and by sanctifying our Enjoyments.

1. It defends us from Evils, and this three ways, from Sin, Sufferings, and Enemies.

1. From Sin, for had not Prayer a singular Efficacy against all manner of Evil, either to keep it or remove it from us, or to qualify it to us, it had not been made a part of that standing Rule or Form of Prayer which our Saviour left us, *Deliver us from Evil*. Sin is the greatest of all Evils, for as it depraves our nature, so without Repentance it exposes to Gods wrath and Justice, to temporal Judgments here, and to Eternal Torments hereafter; from this Evil, Prayer defends us, and our Lord taught us to pray against it in the same comprehensive Form, *Lead us not into Temptation*.

2. Suffering is another Evil that we are subject to in this State of Mortality; and so useful and beneficial is Prayer in reference to it, that 'tis almost natural for the Afflicted to have recourse unto it. God by the Psalmist enjoins us to call upon him in the time of trouble, *Psal. 50. 15.* that our Afflictions may be removed, or so sanctified unto us, that we may say with him in another place, *It is good for me that I have been afflicted*, *Psal. 119. 71.*

Prayer is our Duty in all Conditions, because God commands it; but it is our principal Interest in our Troubles, because then we do extremely need it. If we do not believe God can hear and help us we are Atheists; and if we do believe this, and yet will not call on him in our distress, we are more stupid than the very Pagans, who all cryed to their several Deities in *Jonah's* Storm. The Experience of all Men as well as Christians, testify, that without Prayer in Affliction, we are less able to bear up our Spirits, for then we want more than ordinary comfort and assistance, counsel and strength; so that whereas good Men will pray in all Estates, the very worst will not omit it when they are either pincht with want, or tortur'd with pain: even they who impiously blaspheme the Holy Name of God at other times, will call upon it then, though it must be confess'd, that such as have been wont to neglect and despise Heaven in Prosperity, and in their Sun-shine days, they justly deserve to be neglected and despised by God, when Storms and Tempests, Danger and Death, drives them to him for shelter; because it is not hearty Affection and Love, but Extremity and Necessity, that forces them to this unusual Remedy.

The wise Man advises us, *To honour the Physician before we have need of him*, Eccles 38. 1. And for the same reason we ought to worship and serve God frequently and devoutly in our Felicity, and then we may with more confidence call upon him in the day of our Affliction, when sufferings and troubles seize on us, and expect a kinder reception from him; at which time Prayer will give both ease and vent to our Passions, nor can there be any better cure for our grief than to pour it into his Bosom,



Bosom, who is both able and willing to Comfort us.

When therefore our Omnipotent and gracious God, not only permits us indigent Creatures, daily to make our requests to him, but enjoins us to ask of him, and thereby promises to grant our Petitions, one would think there could need no other Arguments to move us to embrace the favour, but the sence of his mercy, and our own necessities; after this to neglect any opportunity to this duty, looks as if we thought we had no need of his Assistance; and it is part of the worst Mens Character in Scripture, That they have not called upon God.

3. From Enemies Temporal and Spiritual, is the third and last Evil, from which Prayer will also protect us.

1. From Temporal; how little soever good people that live inoffensively may deserve Enemies, yet such is the degeneracy of human nature, and the malice of wicked Men, that they have frequent occasion to pray to God for defence against them, and they are either private and particular, or publick and national; the first many times from our familiar intimates and acquaintance, and the latter, by Wars and open Hostility of one Kingdom against another. Holy *David* was a remarkable instance of having an afflicting measure of both to conflict with, but by the help and assistance he obtained from God in this divine Duty of Prayer, he overcame them.

*Daniel* is another instance, how weak a project it was for his Enemies to fancy they could fright him from his Prayers, by making it dangerous to pray, whereas the danger made him pray more earnestly;

earnestly ; it only served to expose him to some perils , but it really secured him from all, and brought him off safe, while his Enemies themselves fell into the Snare they had contrived for him. And in the Primitive Times under the Gospel, we find St. *Stephen* the Proto-Martyr, most intent in his Prayers, notwithstanding those showers of stones the barbarous and blood-thirsty Jews threw at him, whilst they took away his Life ; yet before his Death, it pleased God to open the Heavens to his view, and let him see , though not an Earthly, yet which was far greater , not only a final deliverance from his sufferings and inhumane Tormentors, but some glorious Rays of the Reward to which he was immediately a going.

2. Besides these Temporal, Christians have spiritual Enemies to conflict with ; so says St. *Paul*. *For we wrestle not against flesh and blood, but against Principalities and Powers , against the Rulers of the darkness of this World, against spiritual wickednesses (or as in the margin wicked spirits) in high places, Eph. 6. 12.* And since these invisible Enemies are of such mighty power and wonderful knowledge , great subtilty, and mighty Experience , rank Malice, and inveterate Hatred to us , who know too well our Tempers, Inclinations, and Infirmities, when and where to set upon us with the greatest advantage ; our own strength being too weak to conflict with them , without supernatural assistance, how ought it to be our daily Prayer to God , to send his blessed Angels and ministering Spirits, to comfort and assist us in all those fiery Tryals and Temptations, and that we may put on the whole Armour of God, to be able to stand against them. And after our Apostle has named the several distinct



strict pieces of this compleat Armour, *as the Girdle of Truth, the Breast-plate of Righteousness, the Shoes of the preparation of the Gospel of Peace, the Shield of Faith, the Helmet of Salvation, and the Sword of the Spirit.* At the last he charges us to pray always, v. 18. A manifest Evidence how useful a Weapon Prayer is, to defend us from these our Spiritual as well as Temporal Enemies.

2. Prayer supplies us with all good things: for it is the property of God that *he heareth Prayer*, Psal. 65. 2. and when he heareth he sheweth Mercy, and giveth forth his Benefits. By our daily exercise of Devotion we hold an intercourse and holy Commerce with God, and by this Key of Prayer, open the treasures of his Goodness, to enrich our selves with returns of blessings for all our needs: We do engage him to be our Friend, who is the giver of every good and perfect gift, *Jam. 1. 17.* and have the freedom to lay open our wants, to complain of our burthens, to explicate our scruples, to beg remedy and ease, pardon and peace, support and counsel, assistance and protection, health and safety, deliverance and salvation, grace and glory. In a word, it will be a means to make us live holily, and to die happily; and providing for us all that is needful, either for our Souls or Bodies, and all that we can wish in this World or the next; for no Prayer that is qualified as it ought, but is sure to bring down a blessing according to that of the wise Man, *Ecclus 35. 17. The Prayer of the humble pierceth the Clouds, and will not turn away till the highest regard it.* And therefore considering our indigent state of life in this World, without the daily blessing of God; let us not be so highly imprudent and injurious to our selves  
and

and Families, as to refrain from so sure a supply.

God has also invited us to this divine duty by many gracious promises of hearing us, to ascertain thus much, we have likewise our own Experience, for how many of our Prayers has he heard, and how readily and fully has he answered them, in giving us the very Blessings we asked, or something else which he in his Infinite Wisdom foresaw to be better for us. What an obligation or motive to this duty must this be unto us? It was so to Holy *David*, as he declares, *Psal.* 116. 2. *Because he hath inclined his Ear unto me, therefore I will call upon him as long as I live.*

3. And lastly, Prayer sanctifies and sweetens all our Enjoyments to us, for though we read, *1 Tim.* 4. 4. *Every Creature of God be good in it self*, yet as we find in the next Verse, it must be sanctified by Prayer before it can be profitable to us; whence we may infer, that the Enjoyments we prize most, without Prayer are unhallowed; and the bigger the more dangerous.

As therefore we would avoid this formidable Evil, of having intended Blessings and Mercies turned into Curses and Judgments; it behoves us to be exercised much in religious Prayer.

It cannot be denied, but health and strength, wit and parts, beauty and accomplishments, peace and plenty, and flourishing prosperity, are very valuable and desirable Enjoyments; but then let all that have them, or any of them, be humbly thankful for them, and pray to God they may not abuse them; and that all the accommodations he hath lent them, may be so used, as to do him service; which if they do not, they will certainly end in his dishonour, and their destruction; besides

sides these things are naturally fading and uncertain, they will soon desert us, if the same good Providence which bestowed them be not daily solicited to continue them, or if we should retain them, I say we should but keep them to our own hurt without the divine Grace and Blessing; *Prov. I. 32.*

*Ternbly,* The last motive I shall mention to Prayer, is the prevalency of it, God having put it into the hands of holy and devout Men to alter his Decrees (that are Conditional, and concerning our selves, and our final state, and many Instances of our Temporal.) The Prayers of the faithful lay as it were a kind of force on Heaven, and over-power Omnipotence it self; as in the case of *Moses*, *Exod. 32. 10.* when though God was incens'd to take vengeance, yet on the earnest intercession of that good Man, the people were spared. The Interest and efficacy of Prayer is such, that it hath saved Cities and Kingdoms from Ruin, been instrumental to the raising dead Persons to life, stopped the violence of Fire, shut the mouths of wild Beasts, altered the Course of Nature, caused Rain in *Agypt*, and dry Land in the midst of the Sea, made the Sun go backwards, and the Moon stand still, and Rocks and Mountains to remove, Cured Diseases without Physick, and made Physick do the work of Nature, and Nature the work of Grace, and Grace the work of God; and much more to this effect of the prevailing efficacy of Prayer in *Heb. 11.* but though, now Miracles are ceased, we cannot expect such wonderful astonishing things by Prayer, yet we may assure our selves from his word, that the *Effectual fervent Prayer of the Righteous Man availeth much*, *Jam. 5. 16.*

*Dir.*

*Directions to Prayer.*

**H**AVING treated somewhat larger than I design'd in the preceeding Motives to Prayer, I fear the intended smallness of this Volume will oblige me to contract the following heads, yet I would willingly advance and carry them on so far as it may be necessary, or useful to be done, which to them that will attentively observe, and put them into practice, will be very beneficial, as to the regulating, or right qualifying their Christian Devotions.

For the manner of performing every duty is much look'd upon by God. And Prayer, being an immediate act of Worship, it is most just and reasonable that we should Worship God with the Whole Man, that is, with both Soul and Body, so that the Inward and Outward part is to be considered.

1. The Inward part, or manner of Prayer, is unquestionably in most account with God, for according to the sincerity hereof, it is likely to avail, or be accepted.

And the consideration hereof should invite us chiefly and principally to take Care herein: for a Person may pray in good and proper words, in an humble posture, and seeming Devotion, and yet for want of this inward disposition and affection, this hearty sincerity, which is the Life and Soul of Devotion, be grossly Hypocritical; nay, it has pleased God sometimes, and in some instances, to accept the inward breathings alone, and answer them as fully, as if all the other outward circumstances belonging to it had been observed. As in the case of *Hannah*, who in that so successful Prayer of hers spake in her Heart only, 1 Sam. i. 13. Now

Now Prayer is then aright as to its inward manner of performance, when there is an hearty exercise of Christian Graces and Affections suitable to the several Parts of our Prayers, and according to our real Belief, that God is what he hath revealed himself to be, and as we then express or conceive of him; otherwise it will be shamefully defective and utterly unacceptable, as our Blessed Saviour assures us, *Mat. 15. 8. 9.* where he says the people *which draw nigh unto him with their Mouth, and Honour him with their Lips, when their Heart is far from him, do but worship him in vain.*

2. The outward part or manner of Prayer consists in the use of such Bodily Reverence, such gestures and postures, as may both help to inflame our Zeal, and be a fit Companion of our Spiritual Worship, as may express the inward Reverence of our Souls, and may also pay unto God some Tribute from our very Bodies, with which the Apostle commands us to Glorify God, as well as with our Souls; and good reason since he hath Created and Redeemed the one as well as the other.

And though the External Bodily gesture, bears no proportion to the necessary inward dispositions of the Soul, yet it is of such moment, that if we pray not in an humble manner, it looks as if we did not consider, or know what a weighty business we were about, a covered Head, a drowsy look, a sluggish behaviour, and an unbended Knee, are far from being expressions of that great and just sense we ought to have of the Majesty of God, and of our own vileness and infinite distance from him. And besides the decency of Bodily Worship, it is to be acknowledged the peculiar Right of God, or else the second Commandment would not have made

made it unlawful to pay it to any other thing. But then as to these outward actions we must be careful not to overdo, and run into the other Extream of vain superstition, and fantastical affectedness, but contain our selves within the bounds of an humble and reasonable service. When Decency and Prudence are observed, Reverend gestures are of great use to heighten the devotion of the Heart, and in publick service, either in the Church or Family, they are Exemplary too, and may help to provoke and raise the devotion of others. When therefore thou offerest thy Prayers unto God, that they may be Holy and acceptable to him, let it be with all lowliness as well of Body as of Mind, according to that of the Psalmist, *Psal. 95. 6. O Come let us worship, let us fall down and kneel before the Lord our Maker.*

I have now briefly touched upon both the inward and outward parts of Prayer, but there being many other Rules and Directions to be insisted and enlarged upon, concerning the manner of the former, I shall reduce them under the following heads.

1. We must direct them to God only exclusively of all other, not to *St. Peter*, or *St. Paul*, or holy *Mary*, or any other Saint or Angel. As *Psal. 65. 2. O thou that bearest Prayers unto thee shall all Flesh come.* To address our selves to any other besides God, we should as vainly mispend our Devotions, as we should sinfully misplace them, rendering them as insignificant as they would be Idolatrous: God is the sole object of our Faith, and therefore he must be the only object of our Prayers. *How shall they call upon him in whom they have not believed? Rom. 10. 14.*

2. We



2. We must always pray in the name of our Lord Jesus Christ, as himself adviseth us, *John 16. 23. Verily, Verily, I say unto you, whatsoever ye shall ask the Father in my name, he will give it you.* So that as God has appointed our Lord Jesus Christ to be the one Mediator between God and Man; and that of Intercession as well as of Redemption; for us to appear before him, or approach unto him in Prayer, without using Christ's name, or using any other name but his (as some we know that do) must needs be unreasonable, presumptuous, and provoking. But on these two heads there was occasionally somewhat more largely said before in the preceeding motives to Prayer.

3. Besides making God the sole object, and Christ the only Mediator of our Prayers, we are to consider the matter of them; to take heed that we ask for nothing which is unlawful in it self, as Revenge upon our Enemies and the like, but on the contrary, that they be such as are expedient, and such as God has promised to hear. As it is expressed by St. *John 1 Epist. 5. 14. If we ask any thing according to his will he heareth us, but not else,* so as to answer our Requests, we may assuredly conclude.

We had need therefore to consider well what we pray; for before it returns in blessing it must be joined with Christs Intercession, and presented to God. Let us then principally and chiefly ask of God power and assistance to do our duty, to do good Works, to live a good Life, to die in the fear and favour of God, and through his Mercy, and his Son's Merits, to attain Eternal Life. These things God commands that we do ask, and delights to give; and we may with humble confi-



dence expect to be answered graciously, since they are promised, without any reservation of a secret Condition, if we ask them, and do our duty towards the obtaining them.

4. And as the matter of our Prayers must be lawful, so must the scope, and drift, and end of them be also. For we must pray for things not only good in themselves, but likewise we must do it with a pure intention and design of bringing Glory to God, or real advantage to our selves or others; otherwise we must expect to fall short of what we ask. St. James intimates as much, when he tells the Christians of his time, that what they asked *they did not receive, because they asked amiss, (with evil intentions) that they might consume it upon their lusts.* And for this reason sometimes the Petitions of good People are rejected. God who sees their Hearts discerns some secret inclinations there to abuse the Mercies they sue for at his hands, though they may not then design it, yet in its consequences it may tend to serve some bad ends, and gratify some vicious inclinations, and so prove dangerous and hurtful to them; and in such a Case it is a favour and kindness if God gives them such a denial, as Christ gave James and John, when they put their Mother upon asking, *that they might sit, the one on his right hand, and the other on his left, in his Kingdom.* Ye know not what ye ask, says our Saviour, Mat. 20. 22.

5. The qualifications that belong to our selves in this inward performance is, that we must offer up our Prayers in Faith and Hope, with a modest but firm and most serious Trust, that what we ask (with the aforesaid qualifications) we shall receive from

from God, on else something in the stead of it, which he in his infinite wisdom sees to be better for us; therefore we are directed in Scripture, Jam. 1. 6. *To ask in Faith, nothing wavering*; adding, that *he that wavereth is like a Wave of the Sea driven with the Wind, and tossed*. And as Waves in the Ocean when hurried in a Tempest, have nothing but disorder in their motion; so they who pray with fluctuating Minds, without fiducial dependance upon God, for a merciful answer, must expect no success: So that to be defective in Faith must be a great defect in Prayer it self, and hinders its Efficacy, and blasts our Oblations; but if we follow our blessed Saviours directions herein, we shall succeed, Mat. 2. 22. *All things whatsoever ye shall ask in Prayer, Believing ye shall receive*. Or as it is Heb. 11. 6. *He that cometh to him must believe, not only that he is, but also that he is a Rewarder of them that diligently seek him*.

6. If we would pray with effect we must pray with Holiness and Purity, to which end we must abstain from all deliberate Sin, and live with Care and Piety, Justice and Sobriety, Love and Charity: We must purge our hearts from all affections to sin. This is surely meant, 1 Tim. 2. 8. where Men are commanded to *lift up holy hands in Prayer*; and it is there instanced in one special sort of Sin, wrath and doubting, (or rather contention :) And surely he that cherishes that, or any other Sin in his heart, can never lift up those holy hands, which are required in this duty. And being God is infinitely holy in himself, he cannot endure that any should approach him without some impress of his own likeness upon them. To which purpose we read, that they are the *Righteous* on

whom the *Lords Eyes* are fixed, and *their Cry* to which *his Ears* are open, *Psal.* 34. 15. And that is the Prayer of the *righteous man* that *availeth*, *Jam.* 5. 16. Whereas what the recovered blind Person uttered as a common sentiment, may go for a true and standing Maxim. *We know that God beareth not Sinners*, especially since the *Psalmist* has affirmed, *Psal.* 66. 18. *If I regard iniquity in my heart the Lord will not bear me.* And *Solomon* yet more severe, *Prov.* 15. 8. *The Sacrifice of the wicked is an abomination to the Lord.* And certainly to have our very Prayers turn'd into sin is one of the most afflicting things that can befall us. We see it is set down in that sad Catalogue of Curses, *Psal.* 109. 7. O let us not then be so cruel to our selves as to pull it upon our own heads, by offering up our Prayers from an impure heart. But yet these places of Scripture do not mean that we must not pray if we have committed Sin, or if we have the sense of any guilt upon us. No, we must pray the rather, that God may, upon our repentance, forgive and pardon the Sins we have committed: But the meaning is, that we are not to go to our Prayers with the love of Sin about us, or with purposes to Sin on still; our Souls must be void of all sinful habits and intentions. The heart is the Center, and it must be holy, and the Incense must be holy that comes out of it. If any Lusts of uncleanness be burning there, it is as abominable as the offering up of unhallowed fire. If there be Envy or Hatred, Malice, Bitterness, or designs of Revenge, it is as if we lifted up hands defiled with blood: For in the construction of the Gospel, *He that hateth his Brother is a Murderer*, 1 *Joh.* 3. 15. If there be that which the Scripture calls filthiness of

of Spirit; it is like the offering of Swines-flesh. If there be a ravenous or quarrellsome temper, it is like the presenting of a Dogs neck. If there be an insatiate or inordinate love of the World, it is like Sacrificing to an Idol.

And as all Sin is an impediment to Prayer, so some have a special indisposition towards acceptance, as I just now instanced in some, because these by defiling the Body, or the Spirit, or by contradicting some necessary ingredient in Prayer (such as Mercy, Humility, Purity and Sincerity) do defile the Prayer, and make it a direct Sin in the circumstances of the action.

We should be sure therefore, at our Devotion, to have penitent and honest hearts, and pure affections. It is the holy Person that makes the Prayer holy, that sanctifies the Altar, and the Sacrifice upon it, so as to make the savour thereof sweet in Gods Nostrils. Where Sin lies at the door it stops the passage of Prayer, and hinders it from being successful.

And although God gives to Sinners the common blessings of Life, yet either they want the comfort and blessing of those blessings, or they become occasions of sadder accidents to them, or serve to upbraid them in their Ingratitude or Irreligion; and in all cases they are not the effects of Prayer, or the fruits of Promise, or instances of a Fathers love.

7. A serious attention must accompany our Devotions, our Minds must be in a composed and settled Temper, our Thoughts gathered together into a Centre, and all of them intent and fixt upon the present work, not distant from our words and wandring upon our Worldly affairs, or every tri-

vial thing, that either our own fancies, or the Devil (whose business it is to hinder us in our Duty) can suggest to us; and in the mean while, forget the weighty Concernments of our Souls and Bodies; neither can we expect that God should mind those Prayers which we do not mind our selves, but rather provoke him to send down a Curse upon us, than bestow a Blessing; for as much as thereby we prophane one of the most solemn parts of Gods service, and a great slighting and despising that dreadful Majesty whom we vainly pretend to worship: therefore to prevent this Sin, let us in our Prayers first petition for this grace of attention, and consider how infinitely great that Being is to whom we make our Addresses, and of what vast importance even the Eternal Welfare of our Soul and Body that we are petitioning God for; especially considering we are not sure of another opportunity to sollicite him about it.

8. If we once attain to this Qualification of Prayer, by our careful observance, it will bring us to another, I mean Fervency and Affection.

When we attend and mind the matter of our Prayers, and add to it a great degree of holy vigour, and earnestness, and vehemence of desire, then is our Devotion truly said to be fervent and affectionate. It is not the cold faint request that will obtain from God, we see it will not from our selves in the instance of an ordinary Alms, and surely much less from God, when we pray for things of the highest concernment and necessity. The Scriptures are our rule and guide herein, where St. Paul in several of his Epistles injoins us to *be fervent in Spirit, serving the Lord, Continuing instantly in Prayer, striving in Prayer, labouring fervently*

venly in Prayer, night and day Praying exceedingly ; Praying always, with all Prayer. St. Peter calls it watching unto Prayer. And St. James Praying earnestly. According to the value of Spiritual things, so should be our desires, and according to our desires, so should be our Prayers, and as they are, so shall be the Grace ; and as that is so shall be the measure of Glory.

St. James says, it is the *Fervent Prayer* that availeth much. And to prove this Assertion he backs it with a famous instance. *Elias was a Man subject to the like passions as we are, and he prayed earnestly, that it might not Rain ; and it rained not on the Earth by the space of three Years and six Months. And he prayed again and the Heaven gave Rain.* Whereby we may see the great prevalency that Fervent and Zealous Prayer has with God, though as the Text says, offered up by a Man not superiour in nature to us, but subject to the like Passions with our selves. It behoves us then if we would be alike successful, to strive earnestly in Prayer, to wrestle with God, as the good Patriarch *Jacob* did ; and that not with bare words only, though never so proper and pathetick, but sometimes with sighs and mournful complaints, as holy *David* did, *Psal. 55.* sometimes with religious fastings, and Alms deeds, as *Cornelius* did, *Act. 10. 30. 31.* sometimes with strong Crying and Tears as our *Saviour* did. *Heb. 5. 7.* (not that by strong cries is probably to be meant external Noise, but internal Zeal) and sometimes, with all these together, in our retired Devotions, especially on some particular times of Repentance and Humiliation ; these are the most emphatical expressions of intenseness, and pious fervency in Devotion, that are either enjoyed, or exemplified in Scripture.



Yet here we may remark and safely conclude, that temporal blessings are not to be asked with such warmth and vehemence, and with such earnest importunity as those that are Spiritual and Eternal, in regard they are neither so excellent or necessary, for they are but for a time, and the present life is greatly uncertain in its continuance, and when we come to die they will be of no further use to us here; and now I speak of Death did we but meditate oftner of it in our Devotions, it would quicken them into greater earnestness and fervency, for we should always pray as if the present one were to be our last, being not assured of another opportunity; and did we heartily believe this, how very importunate should we be with God for our Eternal Welfare, we should then have a true estimate of the unseen things of another World which now so little affect us, and pray for obtaining them with Spiritual Affection, with ardency of Desire, with fervency of Spirit, and with hearts lifted up, and inflamed towards Heaven.

9. Our Prayers must be sure to be attended with Meekness and Charity towards all Men; the two contraries to wrath. So we are commanded, *1 Tim. 2. 8.* lifting up holy hands *without wrath.* And an indispensably needful qualification it is. For wrath is not only a damnable Sin, one of those works of the flesh, *Gal. 5. 20.* and so greatly offensive to God, if mixt with Prayer, but also a great disturbance to our selves, in that it wholly indisposes us to so heavenly an employment; it rattles our minds, distracts our thoughts, and confounds our Reason, and utterly unfits us for intercourse with God, in a duty of so abstracted and elevated a nature. A Man that is heated with



with Choler, and flames with Passion, can no more be actuated with the holy fervour of a genuine Devotion, than he that is inflamed with a Fever can be said to enjoy a temperate and healthful warmth: If then we would pray aright, considering our corrupt nature, we must be very watchful to suppress all unreasonable Anger, and not suffer our Passions to start without a just cause, or to rise unto an immoderate height, or to last an undue time. *Let not the Sun go down upon your wrath*, Eph. 4. 26. such heats are sinful; on the contrary, Meekness and Charity, those great and Christian Vertues, will bring our Minds to an even and serene temper, fit to speak to the Author of Love and Peace, without Coals of Fire in our Bosom.

Besides our Charity must be so extensive, as not only to move us to give relief to our indigent Brethren, according to their wants and our abilities; but also such as shall put us upon forgiving all that offend us, or have been injurious to us. There is no Man that liveth and sinneth not? And how can any of us expect mercy, if we show none. Our Saviour taught us this in his own Prayer, which he left us to use as daily as we need our daily Bread, to inculcate the necessity of mutual Charity and Mercifulness; *forgive us our debts as we forgive our Debtors*, Mat. 6. 12. And to leave the matter past all controversy, at the end of that Prayer hath positively declared, *If ye forgive not Men their Trespases, neither will your Heavenly Father forgive your Trespases*. Indeed this Command of our blessed Saviour about praying for our Enemies, is commonly look'd upon as a hard saying, but it is only the depravity and wickedness of  
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the World that makes it so ; for in reason it is otherwise, since there is no Man but has abundantly more to be forgiven him by Almighty God (whom he hath injured by his disobedience and ingratitude) than any of his Brethren can possibly be by him.

Next to our serving God, all our business in this World is to do our selves and others all the good we can ; and because of our selves we are too scanty and weak, having not power to supply what is needful, therefore we must apply our selves to him from whom every good and perfect gift cometh, that he may supply all mens wants, out of his own infinite and inexhaustible treasures. Every one therefore must have a share in our prayers, because every one of us is in some want or other. *I exhort therefore that first of all Supplications, Prayers, Intercessions, and giving of Thanks, be given for all Men,* saith St. Paul, 1 Tim. 2. 1. *And pray for one another* saith St. James, 5. 16.

10. Our frequency and constant perseverance in this duty of Prayer is enjoined us, yet as to the times and measures of it, God has left us very much to our Liberty, for though the substance of the duty be under particular precept, yet the frequency is left (after the manner of other free-will-offerings) to every Mans own Conscience and Prudence, as occasions and circumstances shall direct ; which will be a great evidence and manifestation of the truth of our Christian Zeal, in Devotion towards him. And as they that Believe most ; and Love most, and express by their works, the most Acts of Faith and Charity, do best ; so they that pray ofteneft (provided it be with other requisite qualifications) do best likewise, and accordingly may expect

expect to be heard and answered soonest. However from the Commands and Examples of Scripture some directions we may gather in this matter.

As first, That one day in seven is to be set apart for this purpose, (though not all to be spent in this one duty, yet) for this duty to be carefully performed, both in the Church, the Family, and in private, and that with more solemnity than ordinary.

2. That other times taken notice of by the Church, either by way of commemoration of particular passages in the story of Christ, of his Saints, &c. or by way of commemoration of some eminent mercies received, or on occasion of particular urgencies, &c. be by us solemnly observed also, according to the rule of the ancient Catholick, or of the present particular Church, wherein we live, in like manner as the Jews observed their days appointed them by Law.

3. That no Man omit to perform this duty at least Morning and Evening, every day; this being solemnly required of the People of God, directed by the Law of Piety, to begin and close all with Prayer, (which the very Heathens thought necessary) and being the least that can be meant by that Precept of the Apostle, of *praying without ceasing*, or *continually*; which is thought by many to extend no farther than in proportion to the daily Sacrifices among the Jews, which were constantly every Morning and Evening; but by none interpreted or conceived interpretable to any lower proportion.

4. The Examples of many good and holy Men in Scripture do add unto this number, some more, and some less. *David, Daniel, Peter, and John*, have mentioned

mentioned several Hours of Prayer, used by them in their times, as you may see collected in Dr. *Hammonds Practical Cat.* lib. 3. sect. 2.

So that what St. Paul enjoins *1 Thess.* 5. 17. *Pray without ceasing*, must not be understood, that we must spend every moment of our Life in Prayer. This is impossible, and therefore cannot oblige. We must eat and drink, labour and sleep, visit the Sick, Cloath the Naked, relieve the Oppressed, pour Oil and Wine into the Wounds of our distressed Neighbours; and many other necessary religious and civil duties, which are incumbent on us as well as this, and must not be neglected in their proper place. The meaning therefore will be (since we can mind but one thing at once) that we must endeavour to maintain in our selves a constant praying frame of Spirit. The flame of our Devotion like the sacred fire of the Sanctuary, or that of *Vesta*, must never be extinct, but break out now and then (besides our set and solemn Offices) in short but pious Ejaculations, and secret Reflections to chequer our Earth with Heaven.

The truly devout Christian is not content to have his set times for keeping up within his Mind a sense of God and Religion: But where-ever he is, and whatever he is doing, at all times of the day, and in all transactions of life, he takes care that something of Devotion towards God be intermixed with all his actions.

Is he suddenly invited, or business obliges him, to go where he is likely to meet with Temptations? He as suddenly makes some private Resolutions within himself to withstand them with all his might, and in a word or two begs of God to enable him to keep such his Resolution; and to bless him

him in his going out and his coming in. Does he at any time fail in his duty? He immediately cries out, *God be merciful to me a Sinner.* Is he unexpectedly called to enter upon some considerable Action? He immediately looks up to God and intreats of him success therein. Does any sudden Evil or mischance befall him? He instantly replies, It is less than I deserve, but for thy goodness sake take pity on me, O thou preserver of Men! Do all things fall out according to his wishes? O what grateful Expressions flow from him!

And thus in all Occurrences whatsoever, he keeps up a Reverence for his Maker, and expresses a just respect and value for him. And this he does with ease, without giving the least trouble to the Company with whom he converses, or at all disturbing his own Affairs. His innocent Mirth is not at all damped, by any such pious Reflections: nor does his business the less go forward for those short Ejaculations which upon such occasions dart from him.

Thus you see by keeping up a Religious temper of Mind, Men may meditate and pray (at least mentally) even at the works of their Callings, and their Innocent Diversions, and think often upon God and things pertaining to Godliness, without any loss of time, or hindrance to their secular Concernments. By the lifting up of the Eye to Heaven a thought of it may present, and of the way to get thither. Any the least work of Nature is enough to put us in mind of the Divine Power and Wisdom. Nay the very works of our own hands may help us to consider how necessary it is to work out our Salvation above all things.

And that none may be unfurnished with such  
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short and concise (though very useful) Petitions, to use at such times and occasions, whereby their Hearts may be always ready to offer up sweet Incense unto God; let them with heed peruse the publick Service-Book; where there are great variety, as may be seen by these few I have Collected. *I humbly beseech thee, O Father, mercifully to look upon my Infirmities. O Lord grant me such strength and protection as may support me in all dangers, and carry me through all Temptations. O Lord Create and make in me a new and contrite heart. O Lord keep me both outwardly in my Body, and inwardly in my Soul. O Lord give unto me the increase of Faith, Hope, and Charity. O God mercifully grant, that thy Holy Spirit may in all things direct and rule my heart: and many others might be chosen out, according to our particular circumstances and conditions.*

The consideration of these, together with the pleasure that every Man hath from the duties of his Calling, as also the invaluable Benefits of Prayer, and the powerfulness of importunity therein, (besides the reasonableness of giving God a liberal Portion of our Time, as well as our Estates, who has allowed us so much overplus to our own uses) will be very helpful to any that will judge prudently how to direct himself in this matter; always remembering, that what is for substance a duty Comanded, the oftner it is performed, (so it be aright as it ought) it will be the more acceptable to God.

Besides we have great Reason to be frequent and daily in our recourse unto God, when we consider, that our Nature is always frail and craving; our wants grow upon us every moment, we constantly depend on Providence, and continually need Mercy and Protection.

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And God is pleased many times to suspend answering our desires till they become lasting and assiduous, daily renewing our Petitions and exercising our Hope, and Faith, and Patience, and Submission, and Importunity, like the Cries of the restless Widow in the Parable, which our Saviour used, as an Argument to shew, that Men ought always to pray, and not to faint, *Luke 18*. It is a set and stated course of Devotion that God is pleased with, and this is one reason why we profit so little in all our designs and endeavours; because we trifle away so much of our time in Vanity and Vice, which should be devoted to God, and to maintain a frequent intercourse with him, to fetch down his blessings upon us; such an intercourse as was between God and *Jacob*, when the Angels were ascending and descending on the Ladder.

By which we imitate the imployment of Angels and beatified Spirits, by which we ascend to God in Spirit while we remain on Earth, and God descends on Earth while he yet resides in Heaven; so maintaining a mutual Commerce and correspondence between Heaven and Earth. For we are a sort of Beings that are a kin to two Worlds, being placed between Heaven and Earth, as the common Centre wherein these distant Regions meet. By our *Superiour* Faculties in holy duties and exercises, we hold a Communion with the spiritual World, and by our *Inferiour*, our sensitive Appetites, with the corporeal one, to which latter we lie open and bare; all its objects being present to us, and striking immediately on our senses, unless removed by holy Meditation and devout Prayers, the one being necessary to abstract our Minds from the objects of corporeal sense, and the other to inspire our  
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wills with divine Affections and Inclinations : For Meditation furnishes our understanding with noble thoughts and heavenly Ideas ; and Prayer carries out our wills to the love of them, and joins our Affections fast to them. Prayer does naturally sublimates our gross and earthly Passions, and by keeping our minds intent upon God, it wings our Affections towards him, and animates them with divine fires, which he is pleased kindly to cherish with his own Influence, and touch it with an outstretched ray from himself, till it hath burned through all that rubbish that oppresses it, and rise into a Victorious Flame.

And now considering that Prayer, in Conjunction with the aforesaid qualifications and a good Life, is a duty of the greatest importance, being an Instrument of bringing down all manner of Blessings, both for our Souls and Bodies, in respect of this Life and the next ; how assiduous and importunate ought we to be in it, endeavouring after the most fixt attention of Mind, the most zealous intention and fervour of Spirit, the most hearty sorrow in Confession, the most earnest desires in Perition, the most urgent yet lowly importunity in Deprecation with the most raised Joy and affectionate Gratitude in Thanksgiving.

The result of all is, that we love the Lord because he is so good to the Soul that seeks him, He is our strength and our Deliverer, our faithful Refuge in trouble, our Fortress, and the Rock of our Salvation. He is the Father of Pious, and God of all Consolation, is nigh to all them that call upon him, will also hear their Cry, and will save them. He is the high Tower, the Horn of Salvation, who when the Righteous cry, doth hear them, and delivereth them out of all their Troubles.

## Of Forms of Prayer.

**A**ND here I may take occasion to speak something to satisfy the Scruples of some, who have had the prejudices of an unhappy Education, and may think they cannot pray so well, or with so much Devotion in a set Form of Prayer as otherwise.

But methinks it might convince them of their mistake to consider, that the Jewish Custom was always to pray by Set-forms, and Holy Men then prayed very devoutly by Forms, and God heard them. So did the Royal Prophet, he made Forms for others, and used them himself, yet he prayed with great Fervour and Zeal. *Daniel* had the Spirit of God, and made his Prayers by so miraculous a Faith, as to stop the Mouths of the devouring Lyons; as his Companions also made a Prayer in Faith to quench the violence of Fire: Yet according to the usage of their Nation, they commonly used Forms of Prayer. Now it is strange, that we should despise that method of praying which inspired Persons of a strong Faith, always used, and that Forms, which could work miracles then, will not serve us to ordinary purposes now. Our blessed Lord required his Disciples to *worship God in Spirit and in Truth*, Joh. 4. 24. and he taught them a Form of Prayer, and enjoined them to use the very words of it. The ground of these Mens Error is, that they have a wrong notion of praying by the Spirit, which they have falsely applied to the inventing of words *Extempore* in Prayer. But to pray by the Spirit in the New Testament signifies,

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1. To pray by the miraculous gift of the Spirit in an unknown Tongue, 1 Cor. 14. 14. &c. (which no Enthusiasts dare now pretend to) for in those first times of Christianity, there was among many other extraordinary gifts, a miraculous Gift of Prayer, wherewith some of the Church were divinely and immediately inspired; so that they were able on a sudden to conceive and utter Prayers, which were apt and suitable to the Christian Religion, the old Jewish Forms being then some of them useless, and all of them imperfect: because the condition of Church affairs was now changed. Upon this account there was then great need of an extraordinary gift of Prayer to supply the wants of the Christian Assemblies.

But this extraordinary Gift ceased in a little time, stated Forms of Divine Service being provided for the Churches use; Forms which had been originally conceived by inspired Men, and which were afterward preserved and used by those who had benefited so much by them; and there is now any need of it now, when there is a sufficiency of useful, ancient, and Excellent Forms.

2. To pray by the Spirit signifies to pray fervently, even *as to love in the Spirit*, Eph. 6. 18. is to love very fervently and sincerely, Colos. 1. 8. And this is a gift of the Spirit which never ceaseth; for when ever holy Men pray, the Spirit of God fixes their thoughts, and moves their affections; making them intent upon, and earnest in their Petitions, by the ordinary operations of it. For in the use of a Form which we fully understand and approve, and which Custom has made familiar to us, we can more freely meditate of the weight and importance of every Petition as we go along

along in our Devotion, and have more liberty to stir up in our Souls vigorous desires, than in sudden and unpremeditated Prayers, where the Speakers fancy is so busy in inventing new expressions, and the Hearers minds so taken up with the novelty of the phrase and stile, that they have little time to attend to the sense and matter. The variety of the Expression may make some warm impressions on Mens Imaginations for the present, but the desires so produced, are not so rational, steady, nor lasting, as those produced by well studied Forms. Whatever has been objected against them, they are to all pious and unprejudiced Spirits of great advantage; for thereby the Soul is rid of great variety of thoughts which bring distractions: The Mind is not at a loss for words, nor the Invention to find matter; nor is there that fear upon us, which otherwise must needs be upon all humble Men, of speaking irreverently, or unbecomingly to God. Every thing else being prepared, we have no more to do, but to prepare our hearts, and stir up our affections. The Wood and the Sacrifice being ready at hand, our only business is, to bring Fire to the Altar, and to keep it burning.

So that the expediency and lawfulness of Forms we have considered, from the advantages of the former, and authority of the latter. As is apparent,

1. By Christ's prescribing one, which he would not sure have done, if it had not been lawful to have used it, being prescrib'd.

2. And by the Examples both of the Jewish and Christian Church, which are most of them prescriptions.

3. By the no objection against the use of them,

for sure if it be lawful to use them, it is lawful to prescribe them at some time, and for some use (for that a thing in it self acknowledged and proved to be lawful, should by being Commanded by lawful Authority become unlawful, is very unreasonable, unless lawful Magistrates be the only unlawful things) and at other times to use other liberty not forbidden, and so hereby, there is not any invasion or tyranny used upon our Christian liberty.

4. By the great benefit that accrues to the Congregation, especially in publick, in having discrete and well-formed Prayers, and so not subject to the impermerity and impertinences of sudden effusions.

And now that other Prayers besides set forms may lawfully be used on some occasions, if the particular condition of one or other do require, either in the Family, or Visitation of the sick, but oftner in private and in the Closet; it is not proposed but that every one may ask his own wants, what form of words he shall think fit; which he may do fitly and reverently, it will not be amiss for him to acquaint himself with the several sorts of addressees to God, which the Book of Psalm and other parts of Holy Writ, and all other helps of Devotion will afford him; either to use as he finds them fit for the present purpose, or by those patterns to direct and prepare himself to do the like.

And let this be always remembered by us, that the words of our Prayers be pertinent, grave, material, not studiously many, but according to our need, sufficient to express our wants, and to signify our Importunity. God hears us not the sooner for our many words, but much the sooner for a earnest

earnest desire, to which let apt and significant words minister, be they few or many, according as we are disposed. A long Prayer and a short differ not in their capacities of being accepted; for both of them take their value according to the fervency of Spirit, and the Charity of the Prayer. That Prayer which is short by reason of an impatient Spirit, or dullness, or disrelish of holy things, or indifferency of desires, is very often Criminal, always imperfect; and that Prayer that is long, out of ostentation or superstition, is as Criminal and imperfect as the other. In publick our Devotion is to be measured by the appointed Office, and we are to support our Spirit by Spiritual Arts, that our private Spirit may be a part of the publick Spirit, and be adopted into the Society and Blessings of the Communion of Saints.

But for a larger Discourse of the lawfulness of Forms of Prayer, &c. I refer you to Dr. *Scot's* Two Parts of Cases of Conscience of that subject. Dr. *Hammond's*, and also Mr. *Warren's* Defence of Liturgies, all in 4to.

Lastly, In all our Devotions we must not forget to join Praise and Thanksgiving, that we may more successfully obtain the future blessing, by returning Praise and Thanks, for what we have already received. This St. Paul adviseth us to. *Be careful for nothing, but in every thing, by Prayer and supplication, with Thanksgiving, let your requests be made known unto God, Phil. 9. 6.* But as this is the noblest part of Prayer, it will be requisite to treat more largely of its Nature and Excellencies.



## *Of Praise and Thanksgiving.*

**I**F we contemplate upon the Divine Attributes of God, as he is the Creator of Heaven and Earth, the curious Frame of the World, and consider the admirable contrivance and harmony in every part, we cannot but be inclined to reflect upon a Supreme and Almighty Wisdom, which was the Author of it, and especially of us the particular work of his hands, and most excellent part of it: And also of his *Providence*, that amidst the variety of Fortune and Hazards we daily find our selves exposed to, yet as we are his Creatures, and act in subordination to him, are sure of his Super-intendency, his Paternal Care and Loving Kindness to us.

The first of these is the Foundation of that Admiration, Reverence, and awful regard, which we pay to the Divine Majesty: As the latter is that Devotion of Mind which we express in humble and hearty Prayers and Thanksgivings to him. For were we never so sure that there is a God who Created all things by his Power, yet we should not think of addressing our Supplications to him, and offering him our thankful acknowledgments, did we not also believe that his Care extends it self even as far as this lower World, and reaches unto us the Children of Men.

A due sense hereof, I say, cannot otherwise than naturally prompt us to return him, as our greatest and kind Benefactor, all the acknowledgments that we are able; and what that is, will be the subject of the following Discourse, namely, To offer unto God the Sacrifice of *Praise and Thanksgiving*, and to make them acceptable from us, as we are

Christians



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Christians, and the Redeemed of the Lord. They must be presented through Christ's Merits and Mediation. As it is expressed in the Apostolical Writings, Heb. 13. 15. *By him therefore let us offer the Sacrifice of Praise to God continually, that is, the fruit of our Lips, giving thanks to his Name.*

Some make a distinction in the Explication of the two different words, Praise and Thanksgiving. Praise they define to respect the Attributes of God, the Perfections of his Divine Nature, in doing wonders aforetime, by the Effects of his Omnipotence, as in the behalf of the Children of Israel; or for his judgment and vengeance on their Enemies, as it respects the justice of the Action: but Thanksgiving as more properly relating to the goodness of it; as in all those Blessings and Benefits which either we immediately receive, or whose Effects are communicated to us: And which we express in an open profession and a hearty acknowledgment, that we have received them freely from God, without any Merit of our own.

There is an *Habitual*, and also an *Actual* praising of God, the first consists in a regular conformity of our Lives, or the general course of our Actions to the holy Will and Commands of God: But the other *Actual*, is it self a peculiar and solemn part of Divine Worship; which does not only consist in an open recitation of Hymns and Spiritual Songs, but also in a silent Exultation of our Faculties, and a Religious warmth of Soul, wrought by Heavenly Objects; which is to make Melody in our Hearts to the Lord: Wherefore our most humble and worthy apprehensions, our sincere devout resentments of the divine Perfections, are necessarily required to constitute the *inward* and *invisible* Ado-

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ration and Praise of the Heart, which from its influential heat, is continually displaying it self in to great variety of outward and external Evidences, according to the diversity of those objects about which it is immediately conversant. So that we must praise and glorify God, both in our Thoughts, Words, and Actions. In our thoughts I have but now intimated, by worthy and devout conceptions, of his Divine Perfections: by our words and voice in pouring forth the affectionate language of Praise and Blessing, and solemn Gratu-  
*tulations. Accordingly the Psalmist calls his Tongue his Glory. Awake up my Glory. And by our Actions, according to St. Paul. Whether we eat or drink, or whatever we do, to do all to the Glory of God.*

Having now considered the two several acceptations of Praise and Thanksgiving, as they are different words and phrases. I shall now take them in their more Popular sense, as expressing the same duty; and as they are promiscuously used in the Poetical Writings of the Book of Psalms. *O that all Mankind would praise the Lord for his goodness, and his wonderful works to the Children of men. It is a good thing to give thanks unto the Lord, and to sing praise unto thy name, O most High. Unto thee, O God, do we give thanks, unto thee do we give thanks: For thy name is near, thy wondrous works declare, Psal. 79. 1. and Psal. 50. 14. Offer unto God Thanksgiving—* Again in other words, *Psal. 103. 1. Bless the Lord, O my Soul, and all that is within me bless his holy name.* According to the sense of which places, we may consider it as a duty of far more esteem with God, than any of the instituted Rituals of Religion, as being one of those Moral and Eternal Duties, in which

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which the main and substance of Religion does consist; for the better understanding whereof, I shall proceed in this method.

1. Explain more fully what this duty of Thanksgiving is.

2. Wherein the Excellencies of it, even above the other parts of Prayer doth consist.

3. Endeavour to shew what are those Faculties and Capacities of the Soul whereby it is performed.

4. Prove the Morality of it, and therein its obligation and necessity.

5. And lastly, Enumerate some of those benefits which will arise from a due performance of the Duty.

First explain more fully what this Duty of Thanksgiving is. In general, Thanksgiving consists in rendering to our Benefactors a chearful acknowledgment of the benefits we have received at their hands; and consequently to offer Thanksgiving to God, is freely, heartily, and chearfully to acknowledge and recognize to him the manifold Favours and Benefits, which with a most liberal hand he bestows upon us from time to time.

It is all the Tribute we can pay to Heaven, and 'tis so easy a return for our Beings, and the many Comforts we receive from thence, that he is very inexcusable and unworthy the Mercies he receives, who is backward in so just and cheap an acknowledgment; hence the whole World has ever look'd upon it as the securest way for continuing their present, and procuring new Blessings, to own God to be the Author of them, and to express their gratitude in Hymns and Sacrifices, and in other Acts of Devotion and Thanksgiving, as appears,  
not

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not only from the people of God in the Old Testament, but likewise from the yet remaining Devotions of the Ancient Heathen ; in order to which, it is necessary that we should

1. Consider it as an Act of *the Mind*, to observe and take a true survey of all the Blessings which the divine goodness does at any time confer upon us.

2. As an Act of *the Memory*, to represent them again as occasion serves to our Remembrance: for our mind is the Store-House and Treasury to lay up those Observations and Notes which we make of Gods Mercies.

3. As an Act of *Reason and Understanding*, to know who it is that gives us all these good things, for what End ; by what means, and in what measure, both as to their Quality, and Quantity.

4. As an Act of *the Will*, that must frame an Affectionate acknowledgment of God, and his great Goodness tying us fast to him, by Acts of Love and joyful Devotion, and chearful Obedience.

But these particulars falling under my first head, should I enlarge upon them distinct and singly, would run this discourse into too great a length, therefore shall briefly consider them cursorily together, and to this end we should carefully reflect and diligently remark all the benefits which God bestows on us, and not suffer them to go by unobserved, or pass through our Minds like Birds through the Air, or a Ship on the Sea, or a Fish in the Water, without leaving any track or path behind 'em ; but that we should so curiously observe and take notice of them, that every endearing instance of 'em, if possible, may remain upon our Memories in lively and lasting impressions ;  
of

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of which, if we take not a special notice, they will be like the things that pass by a Blind Mans Eyes, concerning which, he never speaks, and with which he is not at all affected : And it is no more to the purpose, if the Eye has it's proper faculty the sight, if the owner never attend to, or fix it upon such Objects as present themselves ; but either closeth it, or lets it roll about in giddy and unsteady motions. So likewise, if a Man is lull'd a sleep in the lap of sensual pleasure, or be grubbing like a Mole in the Earth ; that is, attending only to his own private Gain and Advantage, having many projects in his head, which busy all his thoughts ; or be of a peevish discontented humour, at every little cross occurrence ; any of these are sufficient to divert his thoughts from the Infinite Goodness of God, in the most signal Blessings which he confers upon him. These are frailties we must endeavour to cure, or keep away, because it makes us soon forget the works and Blessings of God, and consequently become unthankful, or at most if the Mercies of God be not laid up in our Minds, we shall have only a flash of Devotion kindled in us for a few moments, whilst his Favours are new and present, but not for those that are past : or perhaps this may have a different effect upon us, though not a better, insomuch that we mind not those Blessings while we enjoy them, which we should greatly prize when deprived of, and carried away from our Embraces.

Without serious consideration and frequent Reflections the more we have of the best things, the less we shall be affected with them : The plentifulness of the chiefest Fare in the World makes it no Dainties to us, but breeds in us such a fulness and satiety,

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fatiety, as makes it less esteemed. And so it is with all the rest of Gods Blessings. Those which we commonly and constantly enjoy, though of never such value, affect us little, without this considerate and reflective temper, witness that great blessing of Health, of which it is pity we should not know the worth, without being sick.

If our Hearts were kindled with a true sense of the duty of Praise and Thanksgiving, we should with the Psalmist first admire the Mercies of God, as they are invaluable, *O how precious are thy thoughts towards me, O God!* and then as they are innumerable, *how great is the sum of them!* For though we can no more count the Benefits of God than we can the moments of Eternity, and though when ever we enter into the recollection of them, we are like a Man that is diving into the bottom of the Sea, over whose head the Water runs insensibly, so as that he is neither pressed with the weight of it, nor confounded with the number of the drops of it; because he attempts not to cast them up, but concludes 'em innumerable, yet there are many and various of the Benefits of God, which lie so open to our observation, being attended with such indearing and remarkable Circumstances, as that without great stupidity, we cannot but take notice of them; and therefore in order to preserve in us a lively sense of Gratitude, and being truly thankful to God, it is requisite, that such as these should be drawn and imprinted upon our Memories in strong and lively Colours, not to be worn or washed out by Time, or Chance; but to flourish there, if possible, like the Pictures of the Graces in immortal Youth.

And as it is requisite that we should so far as we  
are



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are able, closely observe and remember 'em, so it is no less requisite, that by frequent reflections upon, we should endeavour to raise in our minds a just value and esteem of 'em, and thereby to affect our own hearts with a warm and vigorous sense of the divine Goodness, that inexhaustible Fountain, whence every good we receive is derived: And then we may cry out with the Psalmist, *my Heart is ready, O Lord, my heart is ready, I will sing and give praise*: For the rules and requisites before mentioned, are only necessary dispositions and preparations to Thanksgiving; they are only making ready the musical Instrument; and tuning it's strings in order to have the Angelical Harmony plaid on it: but the full import of our offering the Thanksgiving it self, consists in our rendring to God an affectionate acknowledgment of his manifold Benefits, together with all those gracious Circumstances with which they came attended, so far as we are able to recollect them; with an hearty intention to make him all the Compensation we are able, by our constant and chearful Obedience; and more especially, with our Charity and Beneficence, according as our abilities and the necessities of the Poor shall require it: also sincerely endeavouring after an habitual readiness to the performance of it.

Constant thanks will flow from those who are of a thankful nature, which will incline us to a comportment, agreeable to the liking of those who have obliged us; that by a constant study to do what is pleasing to them, we may become acceptable in their sight, and invite their further Favour. According to which, God himself declares, he expects our thankfulness should end in this, if we expect

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pest his endless Love. *Pf. 50 23. Whoſo offered  
praiſe, glorifieſt me, and to him that ordereth his con-  
verſation aright, will I ſhew the ſalvation of God.*  
Whatſoever falls ſhort of Obedience, is either but  
a Complement, or no more than a good natur'd  
fit. And as for Complements, the more finely they  
are adorn'd, with ſongs of Praise, with Vows and  
Proteſtations, the more nauſious and fullſome they  
are, becauſe a ſtudied piece of flattery, which the  
divine majeſty abhors. And indeed all Paſſions  
that are ſudden and violent do hurt, it is a con-  
ſtant regular motion that is moſt advantageous to  
us. Thus Phyſicians obſerve, that the perſpiration  
which is made by a violent motion of the Body or  
Mind, is wont to weaken us, when that which is  
made equally all the day and night long gives us  
ſtrength and vigour; ſo it is in the Exerciſe of De-  
votion: The vehement expreſſions Men ſometimes  
make of their Love and Gratitude in their Prayers  
and Praiſes only, the heat they put themſelves into,  
and the labour they take to raiſe up a Paſſion, is  
nothing ſo Beneficial as a conſtant Quiet ſenſe of  
Gods Love, warming the Heart, and inſenſibly  
breathing forth it ſelf, in the whole Tenor of a  
Mans Actions in a regular Life.

The former if he take not care, may prove  
hurtful, for by ſpending himſelf too much in one  
thing, he is the leſs able to perform his duty in  
other matters, his Affections being all Evaporated  
in that great Commotion, he afterwards grows ſo  
cold and feeble, that he can do nothing but ſigh  
that he is no better.

According to ſeveral requiſites I have herein  
hinted, the Pſalmiſt himſelf explains this duty of  
Thankſgiving, which I will recite much in the ſame  
method.

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method. *I will remember, says he, thy Work of old and talk of all thy doings.; and elsewhere, my mouth shall praise thee with joyful lips, when I remember thee upon my Bed, and Meditate on thee in the night watches, because thou hast been my help.* Here is his adherence to, and recollection of the mercies of God towards him. And then he goes on, *How excellent is thy Loving kindness, O God! How precious are thy thoughts unto me, how great is the sum of them! If I should count them they are more than the Sand.* Here is his Esteem and Value of the divine Benefits; then he proceeds, *Because thy Loving kindness is better than life, my lips shall praise thee, my Soul shall be filled as with marrow and fatness, my mouth shall praise thee with joyful Lips.* Here is his affectionate sense of the divine goodness towards him: Then he breaks forth into raptures of Thanksgiving, *I will sing of the mercies of the Lord for ever, with my mouth will I make known his faithfulness to all generations: I will speak of the glorious honour of thy majesty, and of thy wondrous works, I will praise the name of the Lord with a song, I will magnify him with Thanksgiving.* And lastly he closes all this with a hearty design of rendering to God these best and noblest Compensations of his Obedience and Charity; *what shall I render unto the Lord for all his benefits? And upon this enquiry resolves, I will take the Cup of Salvation, and call upon the Name of the Lord. I will pay my Vows unto the Lord, i. e. those Vows of Sacrifice, and Alms of Fidelity and Obedience, which I made in my Distress and Affliction.* And thus you see what is imply'd in this duty of Thanksgiving unto God.

*Secondly,* We are to consider wherein the Excellencies of this duty of Thanksgiving, above all the other parts of Prayer, doth consist.

Prayers

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Prayers and Thanksgivings are as well the *Di-*states of Nature as the *Commands* of Revelation, and so neither must be neglected, being both highly due and necessary; yet the latter hath a kind of preference, even above the other parts of Prayer. For should we not first acknowledge our Being before we view and lament its imperfections? Should we not return our Gratitude for what we have already received, before we implore the Divine *B*enignity for further *A*ccessions and fresh *S*upplies? Common justice obliges us at all times, first to look back and magnify the Lord for our actual *P*reservation, before we presume to put up our *P*etitions for Pardon and future *S*ecurity; and it requires a Psalm of Thanksgiving, that we are in a Capacity to know our wants, to survey our *I*nfirmities.

Prayers are but the mournful draught and table of our Misery, the representation of our Shipwrecked Nature: Repentance hath a gloomy side; but Praise and Thanksgiving is Faith and Reasons Triumph, and part of the same employment, (though inferiour in degree) which we shall use in Heaven. But to illustrate more fully the preference of this duty, I shall instance in some particulars.

1. Of all the parts of Prayer this seems to be the more noble and generous, endearing and acceptable unto God; because none more disinterested and unmercenary than Praise and Thanksgiving. Petition respects good things to come, which we stand in need of, Deprecation regards the keeping off, or removal of those Evils which we apprehend our sins have righteously deserved, and therefore self-Interest, as well as Religious inclination, puts us upon the frequent use of these parts

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parts of Prayer ; but Praise respecting purely an Admiration and awful extolling of the divine Perfections and Thanksgiving, being the making a grateful return to God for his manifold Favours and Loving kindneses past and gone, are both of them hereupon the more undesigning, the more free and unselfish acts of Devotion, and consequently the more valuable and worthy in themselves, the more approved of, and well-pleasing unto Heaven.

Yet further, it seems to be the noblest Act of Devotion, because it answers more closely to the noblest end in the World, namely the Glory of God, which certainly is a more noble and ultimate end, than even the good of the Creature. It must be confess'd Almighty God receives no Accession to his Happiness and Perfection, by all the Honour, and Praise, and Thanksgiving, that all the Creatures in the World can pay him, yet the Glory of his Majesty is the chief ultimate end why he made all things, *Thou art worthy to receive Glory, and Honour, and Power; for thou hast Created all things, and for thy pleasure they were and are Created,* Rev. 4. 11.

2. As it is the noblest, so it is the most natural production of the reasonable nature, the fullest of congruity to the right disposition of its Faculties. And whereas all the Irrational and Inanimate Creatures in the World do passively praise Almighty God, in that they all bear the impress of his divine perfections, yet the reasonable and intellectual natures of Men and Angels, have that noble advance, that they can actively and intentionally Praise and Glorify the Goodness of their Maker: And surely the nature of Man in its true

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state and temper, is as naturally and effectually moved to the returning of Thanksgiving to God for Mercies received, as a well-tun'd Instrument doth give a delightful Harmony when touch'd by a skillful Artift.

3. As Thanksgiving is the very end of Prayer, which must always be more Excellent than the means conducive to the end. Our wants send us to our Prayers, and it pleaseth God to grant the request of our Prayers, that his Goodness and Mercy may be the more evident to us, and that thereupon we may be engag'd to Praise and Gloryfy, and give thanks unto him. And if with the nine Lepers in the Gospel I receive the benefit I ask, and do not with the Tenth give Glory to God for the benefit I receive, I disappoint both the Giver, for what he design'd in the Gift, and disappoint my very Prayers in that which is their just and proper end.

4. As in Prayer we ask that we may receive from God, in Thanksgiving he is graciously pleas'd to condescend to interpret it as a receipt from his poor Creature. It is true our Praises add nothing to his Perfections and Self-sufficiency; nay our very Thanksgiving and Praise is but a gift that he gives to himself: He gives us a Being that may be capable to Praise him, gives us Hearts and Affections that may be willing to praise him; gives us Benefits that may excite us to praise him. Gives us Laws, Commands, Promises, Encouragements to praise him: So that in truth our very Praises and Thanksgivings are but his own work, and yet such is his Goodness, that he accepts and rewards them as if they were our own Actions.

5. As Thanksgiving is the most permanent, and

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of greater extent than any other part of Prayer; the blessed Angels and the Saints, that are, or shall be settled and fixed in a state of full and unalterable Happiness, that enjoy whatsoever they can desire, and therefore have no reason to pray for more, because they cannot enjoy more than they do; yet have an Eternal Obligation of Thanksgiving, for that Happiness they Eternally enjoy, their business, being unto Eternal Ages to praise and glorify God. And as the Beams of the Divine Goodness shall Everlastingly shine upon them, so there will be an Everlasting Reflection, as it were, of the same Goodness, in the necessary and uncessant returns of Praise and Thanksgiving by them.

*Thirdly*, What are those Faculties and Capacities of the Soul, whereby this Duty is performed, is the next thing proposed to be consider'd.

Now the Powers of the Soul which are more eminently concern'd herein, seem to be these Three. 1. Our Reason. 2. Our Imagination.

3. Our Affections. For we may be said to praise the Lord with our Reason in these two Respects.

1. When it freely submits to the sublime Mysteries of Faith, or the Doctrines of Divine Revelation.

2. When it humbly and devoutly busies it self about the Nature and Attributes of God, manifested in the Works of Creation and Providence, especially Redemption.

1. We may be said to Praise the Lord with our Reason, when it freely submits to the Mysteries of Faith, as they are Revealed by God in Holy Scripture. Now such is the Wisdom and Goodness of God, that he has not only prescrib'd us Precepts so excellent for the perfecting of our Natures, and agreeable to the genuine and unbiass'd Conception

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ons of the best of Mankind, but has also been pleas'd to reveal to us in his word (for the exercising of our Intellectual Faculties) such Heights and Depths in the recesses of our Faith, as perhaps the Seraphims cannot comprehend, yet these Propositions, or Articles of our Faith, to the devout Christian, are as clear and evident as they are express'd in the sacred Records, and as infallibly true and certain, as that God who has reveal'd them, to whose Authority he freely resigns his Reason, without any Sceptical scruples on the one hand, or bold Enthusiasm on the other: For on the one side we have the express Declarations of Holy Scripture, the definitions of general Councils, the Writings and Devotions of Primitive Fathers, the blood and Consciences of Holy Martyrs, to testify and seal their Antiquity and faithful Tradition, but on the other side, we have nothing but Scholastical Subtilty, Philosophical niceties, and cavelling Socinian Schemes, and impious Blasphemy to oppose them.

Besides, as the moral part of our Religion is greatly instrumental for the regulating our Manners, so the most speculative Mysteries of Christianity (how incomprehensible soever in their intrinsic Natures to Mankind) are yet as serviceable to the ends of Religion, in exciting us to Admiration and Love, Gratulation and Praise of the Divine Perfections; all which terminate in the Glory of God. Yet further the *Christian* are not like the *Heathen* Mysteries, which are made so by Shrines, Temple Characters, Priest-craft or superstitious absurdities, but are expos'd to the open, though humble view, of all her Votaries, in Confessions, Creeds and Catechisms, where they appear neither  
incongruities

incongruities to our Moral Conceptions, nor contradictions to our natural Reasoning, as some would have them (for they are not such objects as lie within its Sphere) but are rather so many Humiliations and amazing endearments of the Soul unto Love and Obedience. So that if the thoughts of the Incarnation of the Son of God, and the Trinity in Unity surmount thy Reason, thou mayst instantly relieve thy mind with this Contemplation, that thou hast the Word of an All-wise and Omnipotent God for it, to whom nothing can be difficult, and who can do all things; and of that Truth and Veracity that cannot reveal any thing inconsistent to those his Perfections; moreover consider that all this unconceivable Oeconomy of the Divinity extends it self in this distinction of Subsistences to thy Eternal Good and Benefit, to thy Redemption and Salvation.

2. We may be said to praise the Lord with our Reason, when it humbly and devoutly employs it self in contemplation of the Nature and Attributes of God manifested in the Works of Creation and Providence. These have a sure foundation in Right Reason, and Natural Religion, as well as they are objects of Divine Revelation, though as they are metaphysically handled with School-Definitions, are much less Devotional than as they are Pathetically set forth in holy Scripture, by his miraculous Works, and gracious Dispensations to Mankind, but especially that that appears in Redemption by Christ Jesus, is much more considerable to us; because 'tis superadded thereunto, and like a second Beam of Light conjoin'd to a first, shines to all Eyes with a greater lustre, and therefore contracts a warmer affection, every thing therein,

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therein, as it gives us better knowledge of God so it conspires to shed abroad in our hearts a greater love; for we must love in some proportion to what we know, though in a higher degree than knowledge. And this is doubtless the Apostle's meaning, Eph. 3. 17, 18. *That we being rooted and grounded in love, might be able to comprehend with the Saints, what is the breadth, and length, and height, and depth; and to know the love of Christ, which passeth knowledge.* Or according to St. John 17. 3. *I know the only true God, and Jesus Christ whom he hath sent, is Life Eternal.* i. e. To know the immensity of that Love of God discovered in Christ Jesus, superadded to all the other instances of Divine Goodness in Creation and Providence.

Who can forbear breaking forth into Acts of Praise and Thanksgiving, when he considers how the Almighty was pleas'd to Irradiate himself into this amazing variety of Beings, this stupendous Fabrick of the World, compos'd of such Elegance of Frame and Harmony, in all its parts. *Here we may behold his wisdom in its Throne, and praise him in the Firmament of his Power! whilst we attentively recal how by his word the Heavens were made, and all the Host of them by the breath of his mouth! how he spread out the Skie like a molten glass, and order'd the balancing of the Clouds! how he stretch'd out the North over the empty place, and hung the Earth upon nothing! how he form'd the first Man out of the dust of the ground, breath'd into him the breath of Life, and made him the last and Beauteous species of the Creation.*

And as for Providence, what larger Theme for our Gratulatory Praises have we than to consider how all the unaccountable passages in this World, which seem to us so confus'd, and like fortuitous Accidents,

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cidents, are notwithstanding particularly directed by the unerring guidance of an infinite wisdom, and in their respective circumstances, make up a Beautiful Order of Causes ! that not only universal nature, but particular Nations, and private Persons, in their Policies and Projects, Reasonings and Discourses, Works and Actions, are evermore influenced or actuated, advanced or confounded, by the imperceptible efficacy of an Almighty Power. And that all those seemingly crooked lines, and dark and unaccountable events, will at last be visible in the exactest method and order, and appear to have been founded on the greatest Reason and Equity.

In the History of the Jewish Oeconomy in the Old Testament, what weighty and Commanding subjects of Praise and Thanksgiving, were the extraordinary managements of Providence in the behalf of them and their Religion ! And accordingly we find the Royal Psalmist every where commenting on those great and numerous Miracles of *Egypt*, and the Desert, in the most sublime Eloquence of Eastern Poesie ! and truly so many and remarkable were the Miracles vouchsafed to them that it is not easily determin'd, whether greater were perform'd by the Ministry of the Elements, or of the appointed Angels.

2. We may be said to praise the Lord with our Imagination, when we study to adorn our divine Conceptions with the most Excellent Ideas, with the most lively Representations we can invent ; for not only our Reason and Judgment, but also our Imagination and Fancy, are call'd upon to praise the Lord : For from hence it is, that our Reason is illustrated and adorned, and our Affections put

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into motion, receiving new vigour and Spirit to their operations. Fancy is not to act the part of Reason and the judgment in determining our Opinions or Creeds, nor attend us in our publick services, though it may help to promote our Cloze Devotion, yet even those divine Images which it raises, must be accompanied with Humility and Love, to preserve and distinguish it from Enthusiastical presumption. Yet Fancy is permitted to search for such Similitudes and Metaphors, such lively Representations of things, as may best suit with the Analogy of our Natures, the strength and vehemence of which, will sometimes carry forth the Reason and judgment to make new and further Discoveries: And therefore the Holy Scriptures have so often exhibited its heavenly wisdom in Parables and sensible Types, and proportion'd its Relations more to the Imaginations of Men than to their more subtle modes of Reasoning.

And thus the Imagination, the meanest Faculty of the Humane Soul, when it has cautiously receiv'd the Truth and Worth of its object from a superiour Faculty, under good managment, may be an admirable Instrument to Divine Praise, raising the Mind into a Nobler amplitude of Thought, and kindling it into more high and beautiful conceptions, which may set forth the object with all those proper Ornaments which usually recommend it to the Affections.

3. Which is the last Faculty to be consider'd, whereby this duty of Praise and Thanksgiving is perform'd; and that is with great fervency and intenseness of Spirit, with the Unions of Love and Wonder, and such like bright Affections, as sublimare and exalt our most spiritual Duties. The Will



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Will is also comprehended in the Affections: For as the common passions in their worst sense are the blemishes and Deformities of our animal nature, so the Affections are the vigorous Essays of Virtue, the more unliv'n'd Acts of the Rational and Superior Will; and as the former raise Turbulencies and Commotions in the grosser part, the Body, so these latter invigorate the nobler part, the intellectual Faculties of the Soul; making them Spiritual and Divine in their Emanations. And as the capacity of the Intellect is much larger than that of the Senses, so that of the Will and Affections far surpasses that of the Understanding; therefore God has requir'd that our Desire and Love of him should be more enlarg'd and perfect than our knowledge of him, so we are oblig'd to entertain his perfections with the closest adhesion of Heart and Soul, though (after all our utmost endeavours here) we can apprehend them only with a scanty and imperfect knowledge. Let Men therefore exhaust their very Spirits in long and tedious searches after knowledge, and magnify their mighty attainments therein, their close Reasonings and Inferences, their sinewy Arguments and strong link'd consequences, when they have done all to excuse their wary and cautious advance towards Heaven, they will find the best and noblest part of Religion consist in Love and Admiration, in Praise and Thanksgiving; and that there are such enlargements of the Soul arising from these Affections, as none can conceive or imagine, but such devout and contemplative Persons who can attest the truth of it from their own Experience.

And now since I have hinted the Excellency of Love, which is the chief Spring or Essence of the Affection,

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fection, I shall enlarge further upon it, being  
 delightful a subject. All Religion is expressed  
 the Gospel by the Love of God, it is a vigorous  
 and active principle, an intellectual Affection im-  
 planted in our Souls, to search out God to a full  
 discovery, and be happy in the Contemplation  
 and Love of his Perfections. And if by reason of  
 Mans sensual part it degenerate into any inferior  
 object, 'tis because the Soul, which cannot for the  
 weight and suppressions of the Body have its proper  
 Delight, is forc'd and over rul'd by its Companion.  
 But if we examine the true nature of this Active  
 Principle, which is call'd Love or Desire, the work  
 of the Affection, it will be found a vigorous ten-  
 dency after satisfactory Good, incessantly prompting  
 the Soul to search out the *summum bonum*: For this  
 is its proper object, this is at the End of all desire,  
 and therefore it is soon weary of any other pur-  
 suit, and restless till it center here, as a magnetic  
 Needle, till it point to its Pole; This Love is the  
 radical Affection of humane Nature, all other  
 passions as they are called are but its Off-spring,  
 for as Hopes are but the Wings of Desire, and Joy  
 are but the Triumphs of Love, so Sorrows are but  
 its mourning Weeds, and despair is but Loves  
 giving up the Ghost: All the Passions of the Iras-  
 cible faculty are but casual and accidental, as Fear,  
 Jealousy, Hatred, &c. which are but the Agues,  
 the Fevers, and Convulsions, into which Love is  
 cast through the oppositions it finds in its natural  
 course, and if they arise to that malignant extre-  
 mity which we call Despair, 'tis the Death of the  
 Soul, because they extinguish this vital principle  
 of Love and Desire.

This Love or radical affection after satisfactory,

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i. e. the greatest Good, being thus inseparable from the Soul of Man, by looking always out of it self for satisfaction, demonstrates, *That its proper object is without it self*, for Finiteness is an empty thing, much more a single finite Being, and therefore from it self alone ariseth no satisfaction: God's Love, is the Emanation of an infinite goodness, and therefore communicative. The flame of our Affections like a Lamp, must always be fed with Oyl, or it will expire: God like the Sun gives out his Rays but takes in none. This radical religious Affection, this impulsive Love and Desire in its root and principle, was the grand impression or signature which divine goodness stamp't upon our nature; when he made us in his Image, and therefore 'tis that Tally which nothing can exactly fit, but the counterpart from which it came, or as the impressions in the Wax cannot be exactly fitted by any thing but the Seal that made them. This is the reason of an endless labour amongst men, till they fix upon their right object, that they might take no rest short of Immortality and infinite Goodness, viz. God. You see therefore, according to the true nature of Man, which our good and wise Creator fram'd, Religion or Divine Love, was by the intention of our Maker given us to make us happy; it qualifying the Soul for the greatest Felicity and enlarges it to receive an infinite satisfaction, which if it look for in any other object but the true God; it disappoints its self, as also commits Idolatry, by setting up a false God in his room, in ascribing that satisfactory Goodness to another thing, which is in God alone.

Fourthly, I proceed to shew the Morality of this Duty, and therein its Obligation and Necessity. And this

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this cannot be better done, than by considering the Oeconomy of the Jewish Religion, which consisted in part Ceremonial of positive institutions which could no longer Oblige than during the continuance of that positive *Will*, though it were chiefly Moral, which is of Eternal Obligation to all Gods People, under what denomination soever until the end of the World, and amongst the Moral Duties injoyn'd them we find this of Thanksgiving particularly insisted on. Now the Jews were a People that were very punctual in the performance of the Ritual Part, which was of far less esteem in the sight of God; but greatly deficient in the more material part the Moral, as we may well judge by the expostulations that God makes with them by the *Psalmist*, Chap. 50. v. 7. *Hear, O my People and I will speak, O Israel and I will testify against thee*; or, I have something of high moment to speak to thee, *I am God even thy God*, that God who under the Title of the Lord thy God brought thee out of the Land of *Aegypt*, and gave thee the Moral Law comprised in the Ten Commandments, yet v. 8. *I will not reprove thee for thy Sacrifices and burnt Offerings to have been continually before me*: where God blames them not for the strict observance of the numerous instances of his Ceremonial Worship, but then they must not think by this to make a compensation with him for the neglect of the other, which was more principal and necessary, and then goes on in the five next Verses, telling them, that as for those Sacrifices, with which they made his Altars continually smoak, they were things that (if he needed them) he would supply himself with, from the Herds of a thousand Hills which they knew not, and which were all his own.

And

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And then comes to the Duty whereof we are treating, in the next Verse, *Offer unto God Thanksgiving, and pay thy Vows unto the most High*; as if he had said, if thou wilt bring me an acceptable Sacrifice indeed, in the first place bring me a truly thankful Heart, that gratefully receives and acknowledges my Benefits; and in the next place, perform to me those Vows and Promises of Repentance and Amendment which thou madest to me in thy Affliction, when out of extreme want of the Benefits I have since bestowed on thee, thou wast earnestly imploring them at my hands. But the Morality of this Duty I doubt not but will further appear upon the following consideration, namely the Justice and Equity of it.

Now we must in order to this consider, that the Benefits God bestows upon us, are rather Loans than Gifts, because as he is supreme Lord of the World he retains an unalienable Propriety in every Good he bestows, and upon that account he may justly demand of us whatsoever Homage or Quit-Rent he pleases; and certainly the least he can claim is our Gratitude, which when attended with its due requisites, is all he requires of us. So that this Reservation of Inherent Right to God, is so far from being any damage to us, or lessening the value of his Benefits, that it very much raises and inhances them; for we are so far from being impoverished by so small and easy a payment, that on the contrary, he has promis'd to enrich and make us gainers by it; and after all, though God had not requir'd our Gratitude, yet as he is our common Benefactor, we are in justice oblig'd to it, more especially as he is particularly kind to us, in giving us all the good things we enjoy, and upon  
the

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the most beneficial Considerations ; notwithstanding the great *im merit* and *undeservedness* of them on our part , which being next considered, will yet further illustrate the Equitableness of the Morality of this duty of Thanksgiving.

Though Almighty God is infinitely Blessed in his own native Glories and Perfections, and is an All-sufficient prospect and entertainment to himself ; yet as the *Psalmist* emphatically expresses it he not only *humbles himself to behold the things that are done in Heaven and Earth*, but also humbles himself to behold even us , who are but as Worms crawling under his Feet, and to take as much care of us as if we were his Friends , and espouses our Interest as if he could not be happy without our being so. But God knows the Case is far otherwise, for instead of obliging him to be our Friend, and to continue his kindness to us, we have most ungratefully requited those he hath already so freely and bountifully bestow'd upon us ; and our behaviour towards him has been so froward and perverse under the most endearing expressions of his Goodness, that were he not as infinite in Patience as he is in Justice and Power , we had long since provok'd him to extirpate our whole Species, the Race of Mankind, from the Face of the Earth, and to consign us our Portion with our Fellow-Rebels the Devils , in Everlasting Horror and Despair ; for instead of a grateful acknowledgment of his manifold Blessings , and his continual Beneficence ; how many of us do disingenuously abuse them, to the scandal of our own Nature, and the dishonour of his Name. We treat our Lusts, which are the only things he hateth, with his Mercies and Favours ; we give his Bread to our Gluttony,



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tony, his Drink to our Intemperance, his Cloaths to our Pride and Vanity ; he lends us breath and we blaspheme him with it ; he inspires us with Wit and Understanding, and we endeavour to expose and ridicule him with it, attempting to argue his very Being and Providence out of the World ; he gives us Health and Strength, and we employ it against him in Wantonness and Luxury. And thus we Sacrifice his Favours to the Devil ; and though we do not all of us thus openly affront him with his own Benefits, yet how few are there that employ them to those good Ends and Purposes for which he designs and bestows them ? How little good do we with 'em to others ? How cold and indifferent are we upon the Receipt of 'em ? How slothful in the improvement of 'em, and what lame and wretched returns do we usually make for 'em ? And yet for all this, O wonder of Goodness ! God is not at all weary of doing good to us, and doth not only still continue to us his common and standing Benefits, such as the comfortable light and heat of the Sun, the fruits of the Earth, and the refreshments of the Elements, together with a vigorous and healthful capacity of enjoying 'em, but also those peculiar Favours which respect our well-being, *i. e.* The Instructions of his Word, the Privileges of Prayer, the Refreshments of his Sacraments, and the Assistances of his Spirit, which by innumerable invisible Arts and Methods of Kindness (which we take no notice of, but rather resist and oppose) doth still promote the great design of making us Everlastingly Happy ; the consideration whereof, if we have any spark of ingenuity in us, cannot but inflame our Souls with Gratitude and Praise ; and convince

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convince us of our Eternal Obligation to this Duty.

*Fifthly*, And as a prevailing motive to our daily practice hereof, I am under the last head to Enumerate some of those benefits which will arise from a due performance of this duty.

1. I may instance in the pleasure and delightfulness that accompanies the very action it self. In many other parts of Devotion there may be some things that seem painful and laborious to Human Nature, for so Petition awakens in us a sorrowful sense of our Wants and Imperfections; Confession excites in us sharp and dolorous Reflections upon our Guilts and Miscarriages; but Thanksgiving has nothing in it but a warm and vigorous sense of the mightiest Love, and most endearing Goodness: it is only the over-flow of a heart full of Love, the free sally and emission of a Soul that is captivated and indeared by kindness; and there is no Passion in human nature so sweet and transporting as Love. And seeing our Praise and Thanksgiving lives upon Love and Beneficence, the greater they are, the richer is the provision, and the nobler its Entertainment: now surely none can be comparably so great as that of Gods? Upon this inexhaustible subject it may live for ever without any supplies, and be fill'd with Eternal Complacency. And whilst from a lively sense of all the wonderful Effects of his Love, we are offering up to him our Sacrifice of Praise and Thanksgiving, O with what Triumph and Exaltation of Soul should we ascend in the flames of it! But alas, we are even the best of us, in a great measure unacquainted with the pleasure and sweetness of this Divine and Heavenly Exercise: and the reason is, because

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because we have not a quick sense and grateful reliſh of the Divine Goodneſs upon which it Centers : Were our Minds habitually thus affected, and the flame of our Zeal kept vigorous with ſuch Heavenly Fewel, we ſhould feel ſo much Joy and Pleaſure in Thankſgiving, that it would be our Heaven upon Earth, our chief and principal Entertainment to breath up our Souls to God in Hymns of Praise : And this we muſt needs know who make profeſſion of Religion, that to laud and magnify the Lord is the end for which we were born, and the Heaven for which we are deſign'd ; and that when we are arriv'd to that vigorous ſenſe of the Divine Love that the bleſſed have attained in Heaven, we ſhall need no other, either Employment or Pleaſure to render us for ever happy ; but only to ſing Eternal Praises and *Hallelujahs to our God, and to the Lamb that ſitteth upon the Throne.*

But theſe things in ſuch a degree and perfection are too ſublime for our ſhort reach and cogniſance, only at preſent let us but conſult the Experience of devout and grateful Souls about 'em ; and this will aſſure us, that there is nothing under Heaven ſo pleaſant and delightful, as from a warm and vigorous ſenſe of the Love of God, to breath up our Souls to him in Praise and Thankſgiving. And for ſatisfaction herein we need go no further than to our Praiseful Psalmiſt, who though he were a King, and had all the Gratifications of a fruitful Kingdom at his beck and Command, yet doth upon his own Experience adviſe, *Praise the Lord, for the Lord is Good ; ſing praises to his Name for it is pleaſant :* And elſewhere, *Praise the Lord for it is good ; to ſing praises to our God it is*

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pleaſant,

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*pleasant, and praise is comely.* Seeing therefore that Gratitude to God is so high a pleasure, and such a grateful Entertainment to the rational Soul when it is duly disposed, this must be acknowledged as a motive that arises from the benefit of the pleasure that accompanies the performance of this duty.

And yet further before I dismiss this head, may not be improper to speak something concerning the lawfulness and expediency of Vocal and Instrumental Musick, as contributing to our greater Joy and Pleasure, in offering up our Praises and Thanksgivings unto God, especially in publick (and that because some persons pretend to be scandaliz'd, at least scrupulous about it, particularly that of Instrumental) And to this end I will cite some few Texts out of the inspired Psalmist *Holy David*, who was a very Eminent Example herein; As in *Psal. 100. 1. O be joyful in the Lord, O ye Lands, serve the Lord with Gladness, and adore before his presence with a Song.* Where observe, it does not say the peculiar Church only, but the *Lands*, and *Psal. 69. 30. I will praise the name of the Lord with a Song, and magnify it with Thanksgiving.* And again in the 71. at the 20. the very Instruments themselves have their part in praising God. *Therefore will I praise thee and thy faithfulness, O God, playing upon an Instrument of Musick. Unto thee will I sing upon the Harp, O thou holy one of Israel.* And in the last Psalm he instances in great variety of Instruments that is used in this noble and divine duty. And to instance but in one more, *Psal. 104. 33. where upon a thorough Experience he resolves to live and die in this practice, it being so pleasant and delightful to him, I will sing*

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be Lord as long as I live ; I will sing praises unto my God while I have my Being. That Musick has in it a natural propriety to excite and heighten Devotion, will also appear from the usage of the most barbarous as well as the most polite Nations of the Heavens in their Religious Rites (except some few pretenders in these last and worst of times) for they always approach'd their Gods with the solemnity of Singing and Musick ; among whom the *Athenians*, the wisest of them all, Men of refin'd Wit, and severe Judgment, recommended the religious use of it with the greatest veneration. The practice of the Jewish Church is too well known to be contested, where there were Songs and Anthems compos'd of Raptures of Divine Eloquence, to celebrate the Praises of our Maker in harmonious Measures and melodious sounds, and where-ever the pious imitation of these, even among Christians, are growing out of date, or condemn'd, we may justly fear Devotion also is declining ; for doubtless if our Souls were as pious as Holy *David's*, they would be as melodious too.

But the objection that is chiefly grounded against Instrumental Musick, in the uses of Religion, is because we do not read that it was practis'd among the Primitive Christians, but that their worship consisted in Prayer and Praises, Hymns and Songs, perform'd by the Voice and Heart, without any outward assistance. 'Tis true the use of Instrumental Musick among Christians in the Church, was something of later date, and so was the use of appropriated Churches too, and there was too melancholy a reason why both of them was not sooner ; but certainly that which was always thought useful by God's People, and some-

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times commanded, but never forbidden, though intermitted a while by the necessity of times and hardships Christianity then lay under, can never be thought unlawful.

I might instance in several of the Primitive Fathers, and Ecclesiastical Writers, who speak to the same purpose, and recommend the Harmony of Religious Music as an Ornament and help to Devotion; but for brevity I will only name St. *Ambrose*, who lived about the latter end of the fourth Century soon after the time of *Constantine* the first Christian Emperour, and who it is also said, composed the *Te Deum*, the same Hymn of Praise which we still retain in our Liturgy, directed to the glory of the Trinity, that he joyn'd Instruments of Music with the publick Service in the Cathedral Church of *Milan*, where he was then Bishop; which Example of his was so well approv'd of, that by degrees it became the general practice of other Churches thereabout; and has since obtained almost all the Christian World besides.

And if the authority of the *Geneva* Divines may yet sway with some, by way of balance, in this case, I may offer that of the Assembly of *Lausanne*, who have given us a different sense of the matters in their Exposition of the last Psalm of David; and also might add the Opinion of Mr. *Baxter* in his Cases of Conscience annexed to his Christian Directory, and which I think are unanswerable. I will instance among many Arguments which he there uses, but something of what he says upon his fifth: (*viz.*) Nothing can be said against Instrumental Musick but what may be said against Tunes and Melody of Voice; and whereas some say that they find it to do them harm, yet all wise Men



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ay, they find it to do them good ; and why should  
the Experience of some prejudiced self-conceited  
Persons, or of half a Man, that knoweth not what  
Melody is, be set against the Experience of all  
Others, and deprive them of such helps and mercies,  
as those people say they find no benefit by ?

Another Objection is alledg'd against the use  
of Musical Instruments in Religion because they  
were a part of the common Entertainment at our  
Feasts, and therefore think what is common in this  
Case is also prophane ; but by this rule our Feasts  
themselves would be the same, for we have religi-  
ous ones as well as civil in Common amongst Chri-  
stians ; as also our wearing the same Apparel alike  
in both places.

In brief, Musical Harmony, whether by Voice  
or Instrument, but especially by both together, is  
so pleasing and agreeable that it strikes upon the  
Soul of Man by an immediate sympathy, and makes  
the Heart beat time, and equal distance, in every  
breathing. It is that which delights all Ages,  
and becomes all states of Life ; 'tis as seasonable  
in Sorrow as in Joy, as suitable an attendant on  
publick Actions as diverting in private Recreations ;  
as capable to raise devotion as to procure delight ;  
and as subservient to the Ends of Religion, as con-  
ducive to the pleasure of Society.

The grave Philosopher may talk subtilly of our  
Passions, the Orator with his address may move  
'em, the Poet with his accuracy please 'em, yet  
none of these Artists Command 'em ; these operate  
upon the Heart but at a distance, and by degrees, 'tis  
only *Divine Harmony* that gets within us and com-  
mands and keeps possession of 'em ; that sublimates  
our Affections with an Arbitrary Power.

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Nay, this is a Charm that works not only upon our *Affections*, but upon our *Understandings* too; it quickens the Head as well as the Heart of Man, it opens our Ears and our Eyes at once: when our Thoughts are involv'd in dregs of matter and confused Idea's, and our Minds are obscur'd with drowsiness and heaviness of sense, Divine Musical Harmony rouses up the Soul, awakens Reason, and like some divine Inspiration, invigorates all the Faculties to move in their proper office like as *David*, in the same Exercise, summons the powers of his nature to join in the consort, to bear their parts; *praise the Lord, O my Soul, all that is within me praise his holy Name.*

And as Holy *David* first composed Godly Praise in number and measure, (he being admirably skill'd in Divine Poesy) and was moreover the Author of adding Melody, both Vocal and Instrumental, for the raising up of Mens Hearts, and moving their Affections towards God; so likewise the Church of Christ doth at this day retain it as an Ornament to God's Service, and a help to our own Devotion; though no part of the substance thereof; and while we say for its lawfulness and expediency that it *may*, yet do we not assert that it *must* be used, as altogether necessary; but it is to be placed in the Classis of those things which the Divines are called Evangelical Counsels, or Precepts of Perfection; which when they are seasonably, decently, and reverently used, are of great efficacy in the raising Mens Hearts and Affections to greater degrees of Piety, and exciting a more vigorous Zeal and Devotion in our spiritual Exercises. And as to whatever accidental Abuses may at any time creep in, amidst the use hereof, let

Persons

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Persons are earnestly advised to be careful and circumspect, lest their Minds should stray, and it might happen to them as it did sometimes to St. *Augustin*, who in his Confessions laments his Inadvertency in this point, "Owing that when the Musick affected him more than the subject matter of the Psalm or Hymn, he was greatly to be blam'd. Indeed the Heart is the best Psalmist, and the inward Affection of the Soul is the best Musick in Gods Ear; and it is purely for the sake of this, that the other is used. Moreover all other faults relating to the thing it self, are as carefully to be avoided, whereby the proper Edification may be hindered, as when the subject matter is not understood by the hearers, or when they are not suited to the true spirit of Prayer and Praise; or when the Airs of the Anthems and Hymns are not grave and solemn, and befitting the House of God, rather than the House of *Rimmon*; and solemnly and decently perform'd. But these faults being prevented (as I think due care is taken hereof in this Reformed Church of *England*) the Efficacy of this divine Musical Harmony is truly edifying, because it does most powerfully excite the Affections and Passions, the very Heart and Soul towards God. Let us then compose our selves to hear it with Heavenly, abstracted, devoted Minds; for there is something in Religious Musick so Divine, something so like the joys of Heaven, that the blessed above do not disdain to join with us, in these Exercises of our Devotion: Here we must learn the grounds of the Divine Musick, and first tune our Souls to make them fit Instruments for the Everlasting Praises of our Maker, which is to be part of our Eternal Employment in Heaven, and

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Entertainment of the Saints, Singing *Glory*, and *Honour*, and *Power* to him that sitteth on the Throne; otherwise we should but make discord there, and be consign'd to a different place, where instead of Joy and Gladness, Praises and Thanksgiving, there is nothing but *Weeping*, and *Wailing*, and *gnashing of Teeth*.

2. Having shew'd the benefit of delight and pleasure that accompanies the performance of the duty itself, I shall now mention some other Benefits that are subsequent, and may be said to be procured by it; which may be rank'd under these denominations. 1. Temporal. 2. Spiritual. 3. Eternal.

1. Temporal Gratitude and Thankfulness are such beneficial Qualifications, even as to the obtaining the Good things of this present Life, that it not only obliges God to bestow them upon us, but also engages him to continue and repeat his Favours to us. And though God, as he is infinitely happy in his own Perfections, can neither be advantaged by the most celebrated praises of Men or Angels, or injured by the Blasphemies of wicked Men or Devils; yet when he so liberally bestows his benefits upon us, he expects our thanks should be return'd for them, and not that we be so stupidly'd at the receipt of them, as if they were bestowed on us to as little purpose, as the Water that's spilt upon the Ground, or as Letters writ in Sand, or which may prove to worse purpose, to spring up only into Weeds and Tares, into Pride or Luxury, or Vanity and Vexation of Spirit. And therefore seeing God is the Donor and Benefactor of the good things we enjoy, let us a little contemplate upon them; That we are Men and not Worms, or even inanimate things, utterly insensible of all good,

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good, and incapable of all Felicity ; that we are inspired with immortal Minds, endow'd with vast Capacities of Happiness ; that we have so many sensible Organs capable of relishing such a vast variety of pleasures, and that we have so many things agreeable thereunto to treat and entertain 'em ; that we have Life and Motion, Health and Vigour, Sense and Perception, Reason and Understanding to guide and govern them, is wholly to be ascrib'd to his Goodness which penetrates to the very foundation and center of our Beings. We move upon his Earth, and do breath in his Air ; we drink up his Springs, and are fed from his Granaries, and cloathed from his Wardrobe; and in a word, every good thing we possess, that is either necessary for our subsistence, or convenient for our use, and pleasant for our enjoyment we derive from his inexhaustible Bounty ; which daily encompasses us round about like many Fortunate Islands with an Ocean of Blessings. And when God is so greatly Beneficent to us, it must needs be highly displeasing to him to see us ungrateful to him, or indeed to any from whom we have received kindness, not that our gratitude to himself, (especially what is paid to others which he does not receive) can any way advantage him, but because the thing is just and reasonable in it self, and consonant to the Laws of his Nature, and our own. When therefore we receive these Outward Benefits of God from himself, or by the hands of our Friends his Stewards, with a thankful heart, we lay an Obligation upon our Benefactors to continue and multiply them to us, and especially upon God the most generous of any, who intends these outward Blessings as pledges, not only of more Mercies of the same kind,

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kind, but likewise of diviner and nobler Favours to our Souls. All the daily supplies of our Animal Nature, or deliverances from temporal Evils, he designs should draw us nearer to him, *who is the Fountain of all Good.*

2. Which brings me to insist more particularly on the *spiritual benefits* we receive by the due performance of the duty of Praise and Thanksgiving. The inexhaustible love of God to Mankind, as it is the chief subject of the written word of God, and the very end for which it was all written; so it is that for which the Holy Scripture, the New Testament especially, and the Book of *Psalms*, one of the most Gospel-like parts of the Old Testament, does more vary its expressions, and in which the Holy Ghost seems more delighted to enlarge it self, than on any other divine matter whatsoever. Throughout the whole Bible we find it represented to us by many the most significant Phrases, Similitudes, and Amplifications: It is often here resembled to the greatest degrees of kindness which we behold in the sublunary World. Sometimes it is compar'd to the natural tenderness for their young, of those Creatures that are only guided by the motions and inclinations of sense; sometimes it is likened to the higher and better directed Affections of Mankind; to the sympathy and endearment of a Friend, to the provident care and indulgence of a Father, to the soft passions and yearnings of a Mother. And all these coming infinitely short, as needs they must; for how can Earth, or frail Mortality supply Examples or Imaginations large or tender enough to set forth to us the Heavenly Compassions? from thence the Scripture carries our Thoughts  
into



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into Heaven it self ; there gives us a view of the highest and most excellent Images of Goodness, which are more than Tongue can express , or Heart can conceive to be ; and yet are in the divine nature , and are manifested to us in all the distinct works of the Ever-blessed Trinity ; the undeserved favours of a Creator and Preserver, the unspeakable consolations of a Comforter, the Self-denying Sufferings of a Saviour, who took on himself our flesh, and dyed in the same capacity to save us, in the great price which he paid for our ransom: Thus the Divine Nature, in every distinction, dilates its self to our benefit, and inseparably abides with its beloved, *Rom. 8. 38, 39.* As in the Hypostatical Union there is an inseparable Conjunction of the Manhood to the God-head in one Person, so in the mystical Union there is an inseparable conjunction of the Members to the head in one Church or Body: But to revolve and circulate our thoughts once more upon this sublime subject, the benefits of God which concern our better part, and Eternal Inheritance, are only such as an infinite goodness can bestow , for what less could have prepared for us a Heaven of Immortal Joys ; Joys which the Holy Angels, yea, which God himself lives upon ? what lesser Goodness could send down the Son of God to us, from the bosom of his Father, to assume our Nature, and therein to make expiation for our Sins ; to consecrate for us a new and living way through the Veil of his own flesh into the Heavenly Sanctuary ; and by the light of his Doctrine, and the Footsteps of his Example to guide and direct us thither ; what less than the same Goodness could send down the Holy Spirit to us , to instruct and teach us , to perswade and admonish

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admonish us, and thereby to cultivate and refine our gross and degenerate natures, in which there is such strong aversions to all the heavenly Enjoyments; and to render us fit for the glorious Inheritance of the Saints in Light? In a word, what less than an infinite Goodness could thus industriously employ the whole sacred Trinity, in contriving, preparing, and accomplishing our Everlasting Happiness, by such amazing and expressive methods of Goodness? So that we may well be forced sometimes to cry out with the *Psalmist*, *Lord what is Man that thou art mindful of him, or the Son of Man that thou visitest him with such astonishing favour?* And sometimes with *St. Paul* with a little more variation. *O the depth of the riches, of the goodness and bounty of God! how unsearchable are his designs of mercy, and his ways of beneficence past finding out!* And especially if we consider his beloved Attribute of *Mercy* to all his Creatures, of his *Forgiveness* moreover to Mankind, whereof the same may be truly affirmed as is of his presence; where-ever he is he is merciful, he has matter to forgive, he is willing to forgive; and he is every where. Which way soever we turn our thoughts, whether we regard the present life, or the future; whether we consider our selves as the works of his hands, as we are Men, or of his Grace as we are Christians; or, as I may say, as the works of our own hands, as we are Sinners, as we are Enemies without his forgiveness; if we observe from how many terms of enmity and distance God has freed us, with how many titles of nearness and relation he has endear'd us; if we recollect how absolute our dependance is upon him, how universal our receipts are from him.

I will

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I will not attempt to reckon up an exact particular of all the divine mercies and forgivenesses, for which we all stand engaged to the divine benignity. If they could be so soon reckon'd up, they were not so divine as they are; If they could be spread before us in one view, would it not be a severe objection, a just cause of sorrow to the best of us to behold so immense a Catalogue of our obligations? Whereof the far greater part is wilfully left uncancell'd by us because of our ingratitude. And alas! Do what we our selves can, very much of it will be always unpaid by reason of our inability, which way soever we look, his mercies are so far beyond our repaying by deeds, that they are far beyond our acknowledgment by words, nay beyond the very conceptions of our hearts; we may as well undertake to comprehend God himself, who is certainly incomprehensible: For among all the mercies he bestows on the Sons of Men, one, and that the chief is, that as he forgives us our Sins, so he gives us himself.

Yet though the mercies of God are so far beyond our recompensing, that, not only our thanks, but we our selves, are said to be *less than the least of them*, this does not at all acquit us of our duty; rather the greatest bonds are laid upon us thereby: And what to do? what retribution to make? All Benefits receiv'd should be answered by a greater requital, if possible, or by an equal good-will at least. Now for us Men to think of making a greater, or an equal return to Heaven were impiety, How indeed can we upon our own strength hope to make any? Since all the return we can make to God, is of no value at all of it self, but only according to the price, which his pity,  
not

## 94 *Of Praise and Thanksgiving.*

not his justice puts upon it: wherefore our most gracious Benefactor has prescrib'd the proportion of our requital, not at all according to the vastness of our Receipts, but rather with respect to the scanty measures of our weak abilities, and that accepted by his grace which is without measure. So that the very return of thanks for his mercies, which God has enjoyn'd us is so manag'd by him, as to become a new degree of mercy to us for the most perfect return of thanks, that God requires of us, and we can make, yet not without his help neither, is that which we of all things ought most to desire; for the praising God for his mercy, for his forgiveness, is the peculiar duty of Mankind. As forgiveness is the proper act of his mercy to us, all other kind of Creatures never did partake of it. All below Mankind are not the proper Object of it. All above us, as the Angels, when they offended, could never obtain it. With his Praises then our Hearts should be always full, our Tongues often sounding.

Yet further, we shall hereby very much promote and facilitate the improvement and practice of our other *Spiritual Graces*; for it will exalt our *Faith* beyond the reach of sophistry, or profaneness, it will establish in us a permanent love to Goodness, and an antipathy to Vice; it will fix our Meditations so stedily upon divine objects, that the false Beauties of the World will make no impression on us, and its keenest temptations be out-distant'd; it will secure all the stages of an holy life, and reduce a frozen and luke-warm Religion to the more vigorous exertings of an affected Love and Zeal, to the cheartful and regular practice of Ancient primitive Christianity: It will create in us such an  
habitual

## *Of Praise and Thanksgiving.* 95

habitual indulgence, towards the joys and comforts of our holy life, that amidst the Avocations of the World, the disturbances of secular business, and the uneasiness of common conversation, we shall be able to maintain a secret under-current of pious Aspirations and Affections, which are unknown to the unthinking part of the World. And as Praise and Thanksgiving naturally flows from a warm and vigorous sense of Gods goodness towards us, so that as readily is succeeded by a free and cheerful obedience. These things as naturally follow one another, as heat follows fire, and as burning follows heat; O how would such a Soul rejoyce that she has an opportunity to express, by the readiness of her obedience, the grateful sense she hath of that Goodness to which she is so infinitely obliged.

Let us therefore summon up all that is within us, all the faculties and powers of our Souls to bless and praise the Lord with fervent Gratulations! for surely Christianity is not only a bare avoidance of evil, a plausible course in Moral Actions, or can external living up to the decency of a station, (which yet, in a degenerate Age, are not undeserving of Commendation) but surely there are required (at least in some Persons) some affectionate breathings after more perfect degrees of holiness: Though some through their own vanity may esteem this, like St. Paul's learning, and the sobriety of his reason which was accounted madness and distraction; and the miraculous effusions of the Holy Ghost, Drunkenness and the fumes of new wine: Yet surely no Man can be either an Heretick, or Enthusiast in his secret enlargements, and praises of the divine perfections, and particular Expressions  
of

## 96 *Of Praise and Thanksgiving.*

of his Goodness and mercy towards him : for being now abstracted in his thoughts from the affairs of the World, he may survey them in their breadth and length, and depth, and various parts and proportions; till by a thorough view and consideration of their endearing features, and lineaments, his heart grows warm with a grateful sense of 'em, and by degrees attain to an habitual frame and temper of thankfulness and gratitude, as a preparation to an *Eternal* exercise of them in a more perfect and exalted state of happiness in the life to come.

3. Which is the last Benefit I proposed to consider, and is that which crowns all, for to be possessed with the most happy estate without this, it could not be called happiness. A taste without continuance is but a mockery, and vexation ; It is propriety and stability which commend an Interest, and pass it into the relation of Felicity. *The Kingdom of God is an everlasting Kingdom, and his Dominion endureth throughout all Generations, Psal. 145. 13.* A Kingdom which shall in time break and subdue all the Kingdoms of this World, and the Kingdoms of Darkness, Sin, Death, and Satan. And as is the Kingdom so is the Glory of it, infinite in duration, unexhaustible by all the Successions of time, and of Eternity it self. Before the birth of time, when nothing had a being but God, he had infinite Self-sufficiency, and an incomprehensible fullness of Glory, *John 17. 5.* And when Almighty God created the World it did not contribute unto his fullness of Glory, but he communicated, and imprinted some of his Glory upon it; and all the Glory that all his Creatures bring unto him, is nothing else but a reflection of his own Glory, a recoil of that beam that came from his Sun ; Yet though



## Of Praise and Thanksgiving. 97

the Glory of his Essence cannot receive any increase by this reflection, yet is he pleased to perpetuate Everlastingly this his reflective Glory, by the Immortal Angels and Spirits of just Men made perfect; to whom he will to all Eternity communicate a fullness of the Vision of himself, according to the measure of their enlarged and perfected natures; and from that Communication of his Glory to them, they shall Everlastingly return Glory to his Name.

Every thing that is truly desirable and estimable in it self, receives a great addition of value and esteem, from the consideration of its being permanent and lasting: now this happy and delightful employment enjoys this advantage in a most eminent degree; Eternity alone can be the measure of its continuance, and Time, which shall destroy all other things, can make no conquest over this: for though the Body must die and return unto its Earth, yet Death hath no Dominion over the Faculties of the Soul which are to be employed in this blessed Exercise: And as Time can never put an end to the Existence, so neither can it impair the Powers and Abilities thereof; that which can never die, can never grow old; since every least degree of fading and decaying, is a sign and symptom of a final dissolution: The Soul of Man therefore shall not only enjoy a perpetual duration, but its faculties and operations shall remain in their full vigour, and be active and lively in praising and adoring, and glorifying God to all Eternity: And shall dwell in an Eternal Triumph of Adoration and Amazement! where, like the Voice of Trumpets, of Thunders, and like the noise of many Waters, they shall for ever sing *Hallelujah*,  
H Salvation,

## 98 *Of Praise and Thanksgiving.*

Salvation, and Glory, and Honour, and Power, be to the blessed Trinity: And again they shall sing *Hallelujah.*

To conclude this whole Treatise of Prayer and Thanksgiving, let us all be perswaded to the frequent exercise of this duty in each capacity, whether secret in the Closet, by our selves, or in private with the Family, or in publick, with the Neighbourhood; always remembering that secret Devotion is the best Argument of our own sincerity, but publick of our open Confession of God and glorifying his Name: By the one we best declare the Omniscience and spiritual nature of God, and by the other his Greatness, his Majesty, and his Power. And in both consists our true devotion and worship of him, join'd with an exact and sincere conformity to his Laws in Heart and Life, all which together constitute the very Essence of Vertue and Religion. Though after all that is said, we must confess alas! all our most inward and refined worship of Soul and Spirit, all our most humble Reverence, and lowly behaviour of Body, can never reach or come up to the Dignity, the Majesty, and the spirituality of that God whom we adore and worship, praise and glorify; but the highest Exaltation of the one, and the lowest debasement of the other, are both unequal and imperfect, and can find no acceptance with God, but through the infinite Merits and Mediation of his blessed Son Jesus Christ our most blessed Lord and Saviour, to whom with the Blessed Spirit, be ascribed as is most due by Men and Angels, all Glory and Adoration, Dominion and Power, Praise and Thanksgiving, with a willing and chearful obedience, both here and for ever.

A  
S E R M O N  
Preached

By *Benjamin Whichcot*, D. D. Late  
Minister of *St. Lawrence Jewry*,  
(As it was writ after him at Church.)

On *Psal. Lxxiii. 28.*

*It is good for me to draw near unto God.*

I Have formerly suggested several particulars by which I have given you some account of our drawing near unto God; I will now say something more to them. We make our selves near to God,

1. When we maintain a quick, lively, vigorous, and active sense of God in our Minds; for God is not there where he is not known and felt. We must have the fear of God before our Eyes for a restraint to Evil, and the Love of God shed abroad in our hearts, as a principle of all Good, and especially of our carriage and behaviour to-

wards him ; and this is the account that all good Men have given of their Religion to God in all Ages.

2. We draw near unto God , when we make thankful acknowledgments to him ; and indeed we are under very many engagements to God to do so ; as , 1. His Creation of us, he called us out of nothing into Being. 2. His Maintenance and Preservation of us , his Protections and Providence, his guidance and direction, upon which our sufficiency, our security and the comfort of our lives depend. 3. Our Restoration and Recovery, without which, it had been better for us never to have been ; for in the condition we were brought into, by our original Apostacy, we must have been forever miserable. These are the Obligations that are upon us to be thankful to God for his Benefits, in the sincere performance of which acknowledgments, we do properly draw near unto God.

3. We draw near unto God when we adore, reverence, and worship him ; and indeed the Greatness and Excellency of his Majesty together, when we consider our constant dependance upon him, make it highly necessary that we approach to him with the humblest Adoration and Worship.

Now the worship of God lieth in these three things.

1. Worthy apprehensions of him.
2. Low submissions to him.
3. Humble deprecations of him.

Without these all our Adoration is but outward attendance, but these are the Spirits of all our attendance upon God. In these chiefly lies that which we call the worship of God ; of the truth and

## Of drawing near unto God. 101

and reality of which , no intelligent Person can make any doubt ; for these have universal acknowledgments in all Ages and Times.

4. We draw near to God when we imitate and resemble him in his admirable perfections, as far as the capacity of finite Creatures can attain, *viz.* his Holiness, Mercy, Purity, Clemency, Compassion, Tenderneſs, &c. When these are in us in such measure and degree, though we have them not in fullness as they are in God ; and this is the Explication of that deep phrase , *Partakers of the Divine Nature.* God made us at first to bear his Image. Now God is the highest reason, we are made after the rule of Reason, and the rule of Reason is the measure of Vertue ; so that to act according to the dictates of reason , is to imitate God, and to be vertuous ; whereas to do an absurd , or an irrational act , is to bid defiance against the nature of God, and is a sinful act.

5. We draw near to God when we give our selves up to his disposal, making him our utmost End. Now that God is the ultimate End is manifest, for of whom it may be said that he is the first Cause, of him also it may be said that he is the last End. Therefore if we make God our chief and ultimate End , we shall always have motion towards him ; but those that have not God fixt in their Minds, as the chief and ultimate End of all their actions , cannot be said to draw near unto God, but deceive their own Souls, wanting one of the Essentials of Christianity, *i. e.* Sincerity, and are Hypocritical, and an abomination to God, and fallen off from him.

I shall show you more fully in three particulars, how we are kept off from God, and alienate our affections

affections from him; for things are known partly by themselves, and partly by their contraries.

1. By Sensuality. 2. By Worldlyness. 3. By Wickedness. And for these things there is an Apology.

1. By Sensuality, for then we sink below the Estate of Man, and so make our selves unpardonable.

2. By Worldliness, which displaceth God, and setteth up something else in his room.

3. By Wickedness, by which God is renounced and disclaimed.

By the two former of these, Men sink below what God made them; for Man by his make and Figure beareth the Image of God, both in Naturals and Morals; in Naturals as invested with intellectual Nature, as he hath Rational Faculties (*viz.*) Power of Intelligence and privilege of Choice. So in Morals, as Holiness, Purity, Goodness and Clemency, and the like. So that by the two former of these degeneracies we become brutish, and fall short of our Creation, and by the latter we transform our selves into the most brutish nature; these three things are wholly to be avoided.

The Mind of Man is the place of divine residence, Eph. 2. 22. *An habitation of God through his Spirit.* It is the chief of God's care, and of the holy Spirits governance, should it then be the subject of our abuse, or of our neglect and carelessness? no doubt but in all reason there ought to be a just prizing of the Minds proper interest and a due subservience of all other things thereunto. Indeed the Mind need not be diverted from its proper employment, for therein we shall have business



business enough, and every day there is something new arising in our spiritual concerns ; therefore we should do better to attend upon the motion of our Mind when regenerated and sanctified, than to wander up and down, and knock at the door of several Creatures for entertainment or supply. How unreasonable is it that an immortal spirit should be taken off from its own affairs , and imploy'd to make provision for the base Lusts of the Flesh ? No Power can condemn a Man to worse drudgeries, than when a Man condemneth himself to attend upon such a Slavery. What a shame is it for a Man to have nothing to show for his being so many years in the World? no improvement of himself by exact Self-Government ; such a Man can give no better account of himself than what the Beasts do, to provide against bodily hunger, and thirst, and clothing his Body. And is this the employment of a Rational Being, is this worthy an intelligent Agent ? If this had been all that he had been made for , it had been better for Man that he had been made in equality with the Species of Creatures that are below him. But the sanctity of our Minds by our relation to God, require that they be kept as God's Peculiar, that nothing common or unclean enter there. If the love of the World gets into our Mind, the root of all Evil is planted there ; certainly the Mind of Man is not to be given up to Bodily sense or Worldly drudgeries. It is a gallant saying of a Philosopher , *I will not converse with my Body. I will not enjoy in common with it, but I will employ myself to purify my Mind, till God cometh and release me from this dark Body.* Thus keeping distance from the Body, we shall be capable to discern that which is solid, sincere, and true.

Now to preserve the Mind in its free liberty and true rectitude, from sensuality and brutishness I propose two ways.

1. Secure and defend the Mind against the annoyances and disturbances of this inferiour and outward World; and that is done by Principles of Reason and Vertue, which are the proper measures of the motion of Intellectual Nature.

2. Secure and defend the Mind against the power of sinful imaginations and sense, by intense Contemplation; for this is the proper enjoyment and true improvement of our highest and noblest Faculties.

For the further Explication of the first of these I suggest five Rational Resolutions or Principles.

1. The belief and consideration that Vertue is a great Reality, for it is an excellency in *Genere Moræ*, (*viz.*) An excellency in way of reason; for the principles of action in the rational nature, are so much higher and nobler than the forms and qualifications in inferiour Beings, as Intellectual Nature is higher in order of Being than the inferior Creatures, which are carried on by Instinct, without any Cognizance. This is true Philosophy, this is to use Reason and Understanding. In pursuance of this my observation, I say that the motions of the Heavenly Bodies, the Sun, the Moon, and the Stars, which are so influential and sovereign to things here below, does not extend to the acquiring of one single moral Vertue: for this is peculiar and appropriate to the motion of intelligent Agents, who act out of Judgment and Reason.

2. The knowledge and consideration that the Soul of Man is more than a vital Form. It is a Principle

Principle of Intelligence, Wisdom and Prudence, and so of consequence to be used for nobler purposes than they do, of whom we say as the Philosopher said of people of no improvement, they have their Bodies instead of Salt, no otherwise than to keep their Body from stench and putrefaction; their Souls are the worse for their Bodies, whereas their Bodies should be the better for their Souls. The Body should not sway or determine, for if it do, we don't act as those that are constituted in such a Species of Creatures as we are of, whose motion should be according to the highest Form, according to the noblest Principles.

3. The thought and knowledge that immaterial things, though less Sensible, are not less Real, so the judgment we have of them, and our esteem for them, should be proportionable to their height, dignity and excellency.

4. The acting of our Spirits as Men, do specify and determine us in that kind and order of Creatures that we are designed to be in, not the motion of nature, as we are Animals; We have a rule that the kinds of things and their operation, follow their highest Forms, and are specified by them; so Man is not specified by his animal motion, but by the applying of our higher Faculties to their proper acts: for ought I know, were it not for Reason and Intelligence, Man might go upon all four, as the Beast, and be over-grown with Hair as they are, but however would be as brutish, the difference is from that which is within; therefore though in the functions of the animal life, we correspond with the Beast, yet in the exercise of our liberty we should govern our selves by that Reason and superiour Faculties which God giveth us.

5. Though

## 106 Dr. Whichcot's Sermon, &c.

5. Though as to our inferiour life, we go out of the World as the Beast, yet our Nobler part is a principle of Immortality, and betakes it self to another state of being and perpetuity; wherefore the concerns of the Body are to yield to those of the Mind, and the affairs of time to those of Eternity. So much for my first Proposal.

The second way to preserve the Mind from sensuality and brutishness, is to secure the Mind against the power of sinful imaginations and sense, by instant Contemplation. This being the proper employment and true improvement of our best Faculties, which ought to lead and determine; for the Mind of Man is of so large extent, that it can extract infinite variety of spiritual notions from material things, which are acts worthy Intellectual Nature: While Men are thus employed, the affairs of this Life will be moderately regarded; to instance in some particular heads which may be proper subjects for this divine Contemplation.

1. How excellent a Being is the Maker and Disposer of so great variety of Creatures; and this is a large Field where a Man may spend all his time.

2. Another matter to exercise a Mans thought about, is to think how glorious must he be in himself, from whom all the several Beauties of the Universe do proceed.

3. How accomplished must the Seat of the Blessed be, since there are such accommodations in this Life.

4. How generous then must we imagine the employment of Eternity, since the best and most rational employment here, will be the only employment there unto Eternal Ages.

But these, with other Observations from hence, will require another opportunity for further Enlargement.

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A  
COMPENDIUM  
OF  
Domestick Devotions.

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A  
COMPENDIUM  
OF  
Domestick Devotions,  
Containing  
Morning and Evening Prayers  
for every Day in the Week.  
As also  
Some for other Occasions.

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*Preparatory Prayers to be used in a Family.*

**O** Lord prepare us thy Servants, to pray unto thee, that we may offer up these our Supplications and Thanksgivings, with all fervency of Spirit; O fill our Minds with great and worthy Conceptions of thy Divine Majesty and presence, And let now the words of our Mouths, and the Meditations of our Hearts, find grace and favour with

## 110 Preparatory Prayers.

with thee, O Lord our strength, and our Redeemer.  
*Amen.*

Prevent us, O Lord, in all our doings, with thy most gracious favour, and further us with thy continual help, that in all our Works begun, continued, and ended in thee, we may glorify thy holy Name, and finally by thy mercy obtain Everlasting life, through Jesus Christ our Lord. *Amen.*

O Lord our Creator and Redeemer, we thy Creatures (though sinful and unworthy), humbly prostrate our selves in thy presence, desiring to offer up the Sacrifice of Prayer and Praise, in the name and mediation, of thy beloved Son Jesus Christ our Saviour. *Amen.*

O blessed Saviour, who with so much Zeal didst drive out those who turn'd thy House of Prayer, into a Den of Thieves, clear at this time the Temple of our Souls from vain and wandering thoughts, that this our Spiritual Oblation may ascend as incense, and thy grace and mercy may descend as dew, to the Glory of thy Name, and the Salvation of our Souls at the great and final Audit. *Amen.*

O Lord our God, who hearest the Prayers of all that seek thee in Faith and Sincerity; we acknowledge thy condescension in permitting us, to make our requests known unto thee, O Let thy holy Spirit assist us in this our Duty, that our Minds may be free from Vanity and Worldly Concernments, possess'd with an humble reverence of thy Divine Majesty and presence; that our

## Preparatory Prayers.

III

our Prayers and Persons, may be acceptable unto thee, through the meritorious intercession of Jesus Christ, our blessed Lord and Saviour. *Amen.*

*Preparatory Prayers to be used by a particular Person.*

**O** Holy, Blessed, and glorious Trinity, Three Persons, and one God, have mercy upon me miserable Sinner.

Lord, I know not what to pray for, as I ought, O let thy Spirit help my Infirmities, that I may offer up a Spiritual Sacrifice, acceptable to thee, by Jesus Christ my Saviour. *Amen.*

O Lord my God, and heavenly Father, blessed be thy Name for ever: Dispose my Heart, open my Lips, and give me thy holy Spirit, to a true acknowledgment of all my Sins, that my Prayers may be heard of thee, in the Name of thy Son Jesus Christ our Lord. *Amen.*

Most holy and gracious Father, who has filed thy self a God, hearing Prayer, and who not only permittest, but invitest us miserable and needy Creatures to present our Petitions unto thee, O give me power and ability, with all such divine qualifications, as may enable me to discharge the duty acceptably; compose my Thoughts, fix my Attention, quicken my Faith, raise my Affections, and pour fourth upon me the Spirit of Prayer and Supplication, that these my humble Addresses may be available, through the merits of Christ my Saviour, *Amen.*

○ God

O God most blessed and Glorious, most infinitely good and gracious, who deservest the most vigorous and zealous services of thy Creatures, grant I may now worship and adore thee with ardour of Affection, as well as sincerity of Heart, invigorate me with a zealous importunity in Prayer, suitable to the various Wants I have to be supply'd, and Evils to be delivered from ; suitable to the importance and necessity of those Blessings which I stand in need of, and which are only to be deriv'd from thee the Fountain of all Blessedness : that so I may anticipate much of the heavenly state and temper here, which shall be compleated hereafter in Everlasting Glory. *Amen.*

Almighty God and merciful Father, I thy sinful Creature, now bow down in all humility of Soul and Body, to worship and praise thee ; but thou knowest with what infirmities my nature is encumber'd : O raise up the Faculties of my Soul, by the divine fervours and elevations of Devotion, that this my religious Address, may be as the effectual fervent Prayer of the Righteous which avail-eth much, and may become an instrument of Holiness, a restraint from Sin, a defence against Temptation, a Procurer of every Temporal and Spiritual good gift, and by an habitual Exercise of devout Prayers and Praises, my utmost appointed time here on Earth, I may at length be join'd to the Eternally Praising, and Worshipping Quire of glorified Saints and Angels, in thy Kingdom of Heaven. *Amen.*

## *Occasional Ejaculations and Psalms, Collected for the Morning Prayer.*

*As soon as you awake, offer your first thoughts and words to God, saying,*

**G**lory be to the Father, and to the Son, and to the Holy Ghost, Three Persons and one God, blessed for evermore : All Love, all Glory, all Praise be to thee.

*As you are rising from Bed, and dressing your self, say,*

I laid me down and slept, and rose up again, for the Lord sustained me ; for which all love, all Glory be to God.

Lord keep me this day and for ever, from all Sin and danger, and raise me up at the last day to Life Everlasting.

O how beautiful is the Ornament of a true Christian Spirit. Help me , O God , to put on the Lord Jesus in all Christian Graces and Vertues.

*When you are drest kneel as our Saviour did, Luke 22. 41. saying one of the Preparatory Prayers, page 109, &c. And then repeat all or part of the following Psalms for the Morning.*

I.

Awake up my Soul, and sing Praises to God.

Early in the Morning will I cry unto thee ; Lord, hear my Prayer.

I

Give

## 114 *Psalms for Morning Prayer.*

Give ear to my words, O Lord, consider my Meditations.

Blessed art thou, O God, who hast sent the day spring from on high to visit me ; who hast given my Body rest, and preserved this Night, my Soul in safety.

Blessed art thou who renewest thy Mercies to me every Morning, and hast given me one day more to serve thee, and call upon thy Name.

O do away as the night my transgressions, scatter my Sins as the Morning Cloud.

O Father of Mercies, wash me thoroughly from my Wickedness, and cleanse me from my Sin.

Let me hear thy Loving kindness, O God, sometimes in the Morning, for in thee is my trust.

Shew thou me the way that I should walk in, for I lift up my Soul unto thee.

The Lord God bless and preserve me, make his Face to shine upon me, and be gracious unto me, that it may go well with me this day and evermore.

### II.

O God thou art my God, early will I seek thee. Unto thee O God, lift I up mine Eyes, O thou that dwellest in the Heavens.

Yea unto the Hills will I lift up mine Eyes, from whence cometh my Salvation.

My voice shalt thou hear betimes, O Lord, early in the morning will I direct my Prayer unto thee.

For thou art the thing that I long for, thou art my hope from my youth.

For whom have I in Heaven but thee, and there is none upon Earth that I desire in Comparison of thee.

Into



## *Psalms for Morning Prayer.* 115

Into thy hands therefore I commend my Spirit,  
for thou hast redeemed me, O Lord, thou God of  
truth.

Blessed art thou who hast lightned my Eyes that  
sleep not in death.

Who hast delivered me from the terrours of the  
night, and from the evil that walketh in dark-  
ness.

Who hast driven sleep from my Eyes, and slum-  
ber from my Eye-lids.

Thou art my God, and I will thank thee, thou  
art my God, and I will praise thee.

For thy Mercy reacheth unto the Heavens, and  
thy truth unto the Clouds.

The Lord is good unto all, and his tender Mer-  
cies are over all his Works.

He holdeth our Soul in Life, and suffereth not  
our Foot to be moved.

I will extol thee, my God; O my King, I will  
bless thy Name for ever and ever.

### III.

O Lord, thou hast searched me out and known  
me; thou seekest my down lying and up rising; thou  
understandest my thoughts long before.

For thou art about my path, and about my Bed,  
and spiest out all my ways.

Through thee have I been holden up ever since  
I was born, thou art he that took me out of my  
Mother's Womb, my Praise shall be always of  
thee.

For sake me not, O Lord my God, be not far  
from me; for thou alone canst deliver my Soul  
from death, mine Eyes from tears, and my Feet  
from falling.

## 116 *Psalms for Morning Prayer.*

Shew thy Servant the light of thy Countenance,  
and save me this day for thy Mercies sake.

Teach me to do thy will, for thou art my God;  
thy Spirit is good, lead me into the Land of Up-  
rightness.

### IV.

Set a watch this day, O Lord, before my Mouth,  
and keep the door of my Lips.

Turn away mine Eyes, that they behold no Va-  
nity, and let not my heart be inclined to any evil  
thing.

Teach me thy way, O Lord, and I will walk in  
thy truth; O knit my heart unto thee, that I may  
fear thy Name.

Order my steps in thy word, that no wickedness  
may have Dominion over me.

Hide me privily by thine own presence from  
the provoking of all Men; keep me secretly in thy  
Tabernacle from the strife of Tongues.

For I will set thee always before me, thou shalt  
be on my right hand, therefore I shall not greatly  
fall.

Thou hast been my succour, leave me not, nei-  
ther forsake me, O God of my Salvation.

But let thy merciful kindness be this day upon  
me, like as I do put my trust in thee.

*Glory be to the Father, &c.*

*As it was in the beginning, &c. Amen.*

*You may add to these, if time permit, the 19. 24.  
and 148. Psalm, as also the Song of St. Ambrose,  
and St. Augustine, Intituled the Te Deum.*

*A Psalm*

## *A Psalm for Sunday Morning. 117*

*A Psalm that may be said or added on the Lord's Day  
in the Morning.*

**B**Y the word of the Lord were the Heavens made, and all the Host of them by the breath of his mouth.

He gathereth all the Waters of the Sea together as a heap, he layeth up the deep in Store-Houses.

Let all the Earth fear the Lord, and all the Inhabitants of the World stand in awe of him.

For he spoke and it was done, he commanded and it stood fast.

Know ye that the Lord he is God, it is he that hath made us, and not we our selves; we are his People and the Sheep of his Pasture.

Enter into his Gates with Thanksgiving, and into his Courts with Praise; be thankful unto him and bless his Name.

O come let us worship, and bow down before the Lord our Maker.

O how amiable are thy Tabernacles, O Lord of Hosts!

My Soul longeth, even fainteth for the Courts of the Lord; my Heart and my Flesh rejoice in the living God.

Lord, I have loved the habitation of thy House, and the place where thy honour dwelleth.

Blessed are they who dwell in thy House, they will be always praising thee.

I will pay my Vows unto the Lord in the sight of his People: In the Courts of the Lords House, even in the midst of thee, O *Jerusalem*, praise the Lord.

*Glory be to the Father, &c.*

*As it was in the beginning, &c.*

*A Form of Morning Prayer for a Family, being Collected  
taken out of the Publick Service-Book.*

**A**lmighty God, unto whom all hearts be open,  
all desires known, and from whom no secret  
are hid ; Cleanse the thoughts of our hearts by  
the inspiration of thy holy Spirit, that we may  
perfectly love thee, and worthily magnify thy holy  
Name, through Christ our Lord. *Amen.*

Assist us mercifully, O Lord, in these our Sup-  
plications and Prayers, and dispose the way of thy  
Servants, towards the attainment of Everlasting  
Salvation ; that among all the changes and chances  
of this mortal Life, they may ever be defended by  
thy most gracious and ready help, through Jesus  
Christ our Lord. *Amen.*

Almighty and most merciful Father ; We have  
erred and strayed from thy ways like lost Sheep.  
We have followed too much the devices and de-  
sires of our own hearts. We have offended against  
thy holy Laws. We have left undone those things  
which we ought to have done ; And we have done  
those things which we ought not to have done ;  
And there is no health in us. But thou, O Lord,  
have mercy upon us miserable Offenders. Spare  
thou them, O God, who confess their faults ; Re-  
store thou them that are Penitent ; According to  
thy Promises declared unto Mankind in Christ Je-  
su our Lord. And Grant, O most merciful Father,  
for his sake ; That we may hereafter live a godly,  
righteous, and sober Life ; to the glory of thy  
holy Name. *Amen.*

Almighty

Almighty and Everlasting God, who hatest nothing that thou hast made, and dost forgive the Sins of all them that are Penitent; Create and make in us new and contrite hearts, that we worthily lamenting our Sins, and acknowledging our wretchedness, may obtain of thee, the God of all mercy, perfect remission and forgiveness, through Jesus Christ our Lord. *Amen.*

O Lord, we beseech thee, absolve us from our Offences; that through thy bountiful goodness we may all be delivered from the bands of those Sins, which by our frailty we have committed. Grant this, O Heavenly Father, for Jesus Christ's sake, our blessed Lord and Saviour. *Amen.*

Grant, we beseech thee, Almighty God, that we, who for our evil deeds do worthily deserve to be punished, by the comfort of thy grace may mercifully be relieved, through our Lord and Saviour Jesus Christ. *Amen.*

O Lord our Heavenly Father, Almighty and Everlasting God, who hast safely brought us to the beginning of this day; Defend us in the same by thy mighty Power, and grant that this day we fall into no Sin, neither run into any kind of danger; but that all our doings may be ordered by thy governance, to do always that which is righteous in thy sight, through Jesus Christ our Lord. *Amen.*

O Almighty God, we give thee humble thanks for that thou hast vouchsafed to deliver us *from all the perils and dangers of the Night past* : And now we beseech thee, most Merciful Father, grant that we through thy help may both faithfully live, and walk according to thy will in this life present, and also may be partakers of everlasting glory in the life to come, through Jesus Christ our Lord. *Amen.*

O God, who knowest us to be set in the midst of so many and great dangers, that by reason of the frailty of our nature we cannot always stand upright ; Grant to us such strength and protection, as may support us in all dangers, and carry us through all temptations, through Jesus Christ our Lord. *Amen.*

O Almighty Lord, and everlasting God, vouchsafe, we beseech thee, to direct, sanctify, and govern both our hearts and bodies in the ways of thy Laws, and in the works of thy Commandments ; that through thy most mighty protection, both here and ever, we may be preserved in Body and Soul, through our Lord and Saviour Jesus Christ. *Amen.*

Almighty and Everlasting God, give unto us the increase of Faith, Hope, and Charity ; and that we may obtain that which thou dost promise, make us to love that which thou dost command, through Jesus Christ our Lord. *Amen.*

Grant



Grant to us, Lord, we beseech thee, the Spirit to think and do always such things as be rightful; that we who cannot do any thing that is good without thee, may by thee be enabled to live according to thy will through Christ our Lord. *Amen.*

Almighty God, who hast given thine only Son to be unto us both a Sacrifice for Sin, and also an Example of Godly Life; give us grace that we may always most thankfully receive that his inestimable Benefit; and also daily endeavour our selves to follow the blessed steps of his most holy Life, through the same Jesus Christ our Lord. *Amen.*

Grant, O Lord, we beseech thee, that the course of this World may be so peaceably ordered by thy governance, that thy Church may joyfully serve thee in all godly quietness, through Jesus Christ our Lord. *Amen.*

Almighty and Everlasting God, who by thy holy Apostle hast taught us to make Prayers and Supplications, and to give thanks for all Men; We humbly beseech thee most mercifully to receive these our Prayers, which we offer to thy Divine Majesty, beseeching thee to inspire continually the Universal Church with the Spirit of Truth, Unity, and Concord; and grant, that all they that do confess thy holy Name, may agree in unity and godly love. We beseech thee also to save and defend all Christian Kings, Princes and Governments; and especially thy Servant, the Chief Magistrate of these Kingdoms; that under him we may be godly and quietly governed: And grant unto  
his

his whole Council, and to all that are put in Authority under him, that they may truly and indifferently minister justice to the punishment of Wickedness and Vice, and to the maintainance of thy true Religion and Vertue. Give grace, O Heavenly Father, to all Bishops and Curates (*more particularly to those under whose care thou hast placed us,*) that they may, both by their Life and Doctrine, set forth thy true and lively word, and rightly and duly administer thy holy Sacraments: And to all thy People give thy Heavenly Grace; and especially to us here present, that with meek heart, and due reverence, we may ever hear, and receive thy holy word, truly serving thee in holiness and righteousness all the days of our life.

And we most humbly beseech thee of thy goodness, O Lord, to comfort and succour all them, who in this transitory life are in trouble, sorrow, need, sickness, or any other adversity. And we also bless thy holy Name, for all thy Servants departed this Life in thy Faith and Fear; beseeching thee to give us Grace, so to follow their good Examples, that with them we may be partakers of thy Heavenly Kingdom. Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. *Amen.*

O Merciful God, who hast made all Men, and hatest nothing that thou hast made, nor wouldest the Death of a Sinner, but rather that he should be converted and live: Have mercy upon all Jews, Turks, Infidels, and Hereticks, and take from them all ignorance, hardness of heart, and contempt of thy word; and so fetch them home, blessed Lord, to thy Flock, that they may be saved

ved amongst the remnant of the true *Israelites*, and be made one fold, under one Shepherd, Jesus Christ our Lord, who liveth and reigneth with thee, and the Holy Spirit, one God, World without end. *Amen.*

Almighty and Everlasting God, who makest us both to will and to do those things that be good and acceptable to thy Divine Majesty; We make our humble Supplications to thee for all our Benefactors, Friends, Relations, and also for our very Enemies. Let thy Fatherly hand, we beseech thee, ever be over them; let thy holy Spirit ever be with them; and so lead them in the knowledge and obedience of thy word, that in the end they may obtain Everlasting Life, through our Lord Jesus Christ, who with thee, and the Holy Ghost, liveth and reigneth, ever one God, World without end. *Amen.*

Almighty God; Father of all Mercies, we thine unworthy Servants do give thee most humble and hearty thanks for all thy goodness and loving kindness to us, and to all Men. We bless thee for our Creation, Preservation, and all the Blessings of this Life; but above all for thine inestimable love in the Redemption of the World, by our Lord Jesus Christ; for the means of grace, and for the hope of glory. And we beseech thee, give us that due sense of all thy Mercies, that our hearts may be unfeignedly thankful, and that we may shew forth thy Praise, not only with our Lips, but in our Lives, by giving up our selves to thy service, and by walking before thee in holiness and righteousness all our days, through Jesus Christ  
our

our Lord ; to whom with thee , and the Holy Ghost, be all honour and glory , World without end. *Amen.*

Almighty God, who hast promised to hear the Petitions of them that ask in thy Son's Name ; We beseech thee mercifully to incline thine Ears to us, that have made now our Prayers and Supplications unto thee ; and grant that those things that we have faithfully asked according to thy will, may effectually be obtained, to the relief of our necessity, and to the setting forth of thy glory, through Jesus Christ our Lord. *Amen.*

Our Father which art in Heaven ; Hallowed be thy Name. Thy Kingdom come. Thy will be done in Earth , as it is in Heaven. Give us this day our daily Bread. And forgive us our Trespases, as we forgive them that trespass against us. And lead us not into temptation ; but deliver us from evil : For thine is the Kingdom, and the power, and the glory, for ever and ever. *Amen.*

The Peace of God which passeth all understanding, keep our hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord ; And the blessing of God Almighty , the Father, the Son, and the Holy Ghost, be amongst us, and remain with us, always. *Amen.*

*A Form of Prayer for a Family at Noon, Collected  
out of the Liturgy.*

*Pfal. 55. 18.*

*In the Evening, and the Morning, and at Noon-day,  
will we pray, and that instantly: O Lord, bear our  
Voice.*

**O** Almighty Lord and Everlasting God, thou art terrible in all thy Works of Wonder, the great God to be feared above all; for unto thee all hearts be open, all desires known, and from thee no secrets are hid, and to thee it belongeth justly to punish Sinners, but to be merciful to them that truly repent; yet thou hast Compassion upon all Men, thou hatest nothing that thou hast made; yea, and of thy great mercy, hast promised forgiveness to all them that with hearty Repentance and true Faith turn unto thee.

Wherefore we acknowledge and bewail our manifold Sins and Wickedness, which we from time to time most grievously have committed, By thought, word, and deed, Against thy Divine Majesty: We have offended against thy holy Laws, We have left undone those things which we ought to have done, and done those things which we ought not to have done; But we meekly acknowledge our vileness, and are heartily sorry for these our misdoings; The remembrance of them is grievous unto us, and the burthen of them is intolerable; But thy property is always to have mercy, and to thee only it appertaineth to forgive Sins.

Have mercy upon us therefore most merciful Father, for thy Son Jesus Christ his sake, forgiving

us all that is past, and for the glory of thy Name, turn from us all those Evils, which we most righteously have deserved; and grant unto us thy Servants, Pardon and Peace, that we may be cleansed from all our Sins, and serve thee with a quiet mind.

And because through the weakness of our mortal Nature, we can do no good thing without thee, make us new and contrite hearts, and give us grace to cast off the works of darkness, and put on the armour of light, that our hearts and members being mortified from all Worldly, and Carnal Lusts, we may in all things obey thy blessed Will: O make us thy Children by adoption and grace, and daily renew us by thy holy Spirit, that we being ready both in Body and Soul, may cheerfully accomplish those things which thou wouldest have done.

And because we cannot continue in safety without thy succour, Preserve us evermore by thy help and goodness. And from all the deceits of the World, the Flesh, and the Devil, good Lord deliver us, that we may run into no Sin, nor fall into any kind of danger: give us also Patience under our Sufferings, and a happy Issue out of all our Afflictions.

And prevent us, O Lord, in all our doings, with thy most gracious Favour, and further us with thy continual help, that we may so pass through things Temporal, that finally we lose not the things Eternal.

And because in the midst of Life we are in Death, and never continue in one stay, O teach us to number our Days, that we may apply our Hearts unto Wisdom; that after this painful Life ended,



## *Psalms for the Evening.* 127

ended, we with all those that are departed in the true Faith of thy Holy Name, may have our perfect consummation and Bliss, both in Body and Soul, in thy Eternal and Everlasting Glory, there to Reign with thee, World without end. *Amen.*

The Grace of our Lord Jesus Christ, and the Love of God, and the Fellowship of the Holy Ghost, be with us all ever more. *Amen.*

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### *Occasional Ejaculations and Psalms for the Evening.*

#### I.

**L**ET my Prayer, O Lord, be set forth in thy sight as the incense, and the lifting up of my hands be as an Evening Sacrifice.

O give thanks unto the Lord, for he is good, and his mercy endureth for ever.

For thou, O Lord, hast granted me thy loving kindness in the day time, and therefore in the night season I will think on thee, and make my Prayer to the God of my Life.

My Soul shall be satisfied as with marrow and fatness, and my Mouth shall praise him with joyful lips.

When I remember thee upon my Bed, and meditate on thee in the night watches.

O Lord thou hast searched me and known me.

Thou compassest my path, and my lying down, and art acquainted with all my ways.

If I say, surely the darkness shall cover me, even the night shineth as the day, the darkness and the light are both alike to thee.

O thou

## 128 *Psalms for the Evening.*

O thou that saidst let there be light, and there was light; open mine Eyes that I sleep not in Death.

Make me to commune with my own heart upon my Bed, and to search out all my ways.

That I may lament my Sins as thy Servant David did, and cry unto thee for mercy.

Consider and hear me, O God, and hide me under the shadow of thy Wings, and let my Soul rest in thee. *Amen.*

### II.

Bless the Lord, O my Soul: O Lord thou art become exceeding glorious, thou art cloathed with honour and Majesty.

Thou hast appointed the Moon for Seasons, and the Sun knoweth his going down.

Thou makest darkness and it is night, wherein all the beasts of the Forest do move.

Man goeth forth to his work, and to his labour until the Evening.

O Lord how manifold are thy works? in wisdom hast thou made them all, the Earth is full of thy goodness.

Except the Lord build the House, they labour in vain that build it; except the Lord keep the City, the Watchman waketh but in vain.

It is in vain to rise early and sit up late, to eat the bread of carefulness, for so he giveth his beloved sleep.

Consider and hear me, O Lord, my God, lighten mine Eyes, lest I sleep the sleep of death.

### III.

Blessed art thou, O God, who makest the outgoings of the Morning and Evening to praise thee.

Who

## *Psalms for the Evening.* 129

Who hast not cut off my life this day, nor shut me up in the grave, where all things are forgotten.

I will not suffer therefore my Eyes to sleep, nor my Eye-lids to slumber, till I have prepared my heart for my God to rest in.

For thou art my God from my Youth, thou hast numbred out my days and nights, that I might serve thee; thou givest thy beloved sleep, and makest them that fear thee to rest in safety.

Thou deliverest me from the terrours of the night, and from the evil that walketh in darkness.

Return then unto thy rest, O my Soul, for God taketh care of thee.

### IV.

Lord let me make my Prayer unto thee in an acceptable time.

Teach me to remember thee in my Bed, and to think of thee when I am waking.

O thou Watchman of *Israel*, that neither slumberest nor sleepest, watch over me this night.

Give thy Angels charge over me, that the Spirits of darkness may not come near me.

That no Evil thoughts may betray me, nor any sad or sinful Dreams disturb my quiet.

Into thy hands I commend my Spirit, for thou hast redeemed me, O God of truth.

O keep then what thou hast redeemed, and let not thy Servant, for whom thou hast died, perish for ever. *Amen.*

*Glory be to the Father, &c.*

*As it was in the beginning, &c.*

You may add to these, if time permit, the 39, 90, 91, and 121, *Psalms*. as also the *Magnificat*, and the Song of *St. Simeon*.

K

*A Psalm*

## 130 *A Psalm for Sunday Evening.*

*A Psalm that may be said or added on the Lord's Day  
in the Evening.*

**I**T is a good thing to give thanks unto the Lord  
to sing praises unto thy name, O most high.  
To shew forth thy loving kindness in the Morn-  
ing, and thy faithfulness every Night.

The Earth is the Lords, and the fullness thereof,  
of the World and they that dwell therein.

Thy hands have made me and fashion'd me, give  
me understanding that I may learn thy Command-  
ments.

All thy works shall praise thee, O Lord, and  
thy Saints shall bless thee.

They shall speak of the glory of thy Kingdom,  
and talk of thy Power.

My Lips shall greatly rejoice when I sing unto  
thee, and my Soul which thou hast redeemed.

I was glad when they said unto me, Let us go  
into the House of the Lord.

One day in thy Courts is better than a thousand.  
How sweet is thy word unto my tast, yea sweeter  
than Honey to my Mouth.

Thy word have I hid in my heart, that I might  
not Sin against thee.

I will delight my self in thy Statutes, and I will  
not forget thy word.

I will bless the Lord who has given me Counsel,  
my Reins also shall instruct me in the night Season.

Praised be the Name of the Lord from the rising  
of the Sun, until the going down of the same.

*Glory be to the Father, &c.*

*As it was in the beginning, &c.*

A Form of Evening Prayer for a Family, Collected out  
of the Publick Service Book.

**A**lmighty God, the Fountain of all Wisdom,  
who knowest our necessities before we ask,  
and our ignorance in asking; We beseech thee to  
have compassion upon our infirmities; and those  
things which for our unworthiness we dare not,  
and for our blindness we cannot ask, vouchsafe to  
give us for the worthiness of thy Son Jesus Christ  
our Lord. *Amen.*

Almighty God, Father of our Lord Jesus Christ,  
Maker of all things, Judge of all Men: We ac-  
knowledge and bewail our manifold sins and wick-  
edness, which we from time to time most grie-  
vously have committed by thought, word, and  
deed against thy Divine Majesty, provoking most  
justly thy wrath and indignation against us. We  
have followed too much the devices and desires of  
our own hearts. We have offended against thy  
holy Laws. We have left undone those things we  
ought to have done, and we have done those  
things which we ought not to have done; and  
there is no health in us. But thou, O Lord, have  
mercy upon us miserable Offenders. Spare us, O  
God, who confess our faults; and grant that we,  
whose Consciences are by Sin accused, by thy merci-  
ful Pardon may be absolved, through Jesus Christ  
our Lord. *Amen.*

O merciful God, we beseech thee create and  
make in us new and contrite hearts, that we  
worthily lamenting our Sins, and acknowledging  
our wretchedness, may obtain of thee, the God

of all Mercy, perfect remission and forgiveness through our Lord and Saviour Jesus Christ; who of thy tender mercy thou didst give to suffer death upon the Crofs for our Redemption, and who made there (by that oblation of himself once offered) full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole World. Spare us therefore, good Lord, spare us whom thou hast redeemed. Enter not into judgment with thy servants, who are vile earth, miserable sinners: But so turn thine anger from us, and make hast to help us in this world, that we may ever live with thee in the World to come. *Amen.*

We humbly beseech thee, O Father, mercifully to look upon our infirmities, and for the glory of thy Name turn from us all those Evils we unrighteously have deserved; and grant that in all our troubles we may put our whole trust and confidence in thy mercy, and evermore serve thee in holiness and pureness of living, to thy Honour and Glory, through our only Mediator and Advocate Jesus Christ our Lord. *Amen.*

O Almighty and most merciful God, of thy bountiful goodness keep us, we beseech thee, from all things that may hurt us; that we being ready both in Body and Soul, may chearfully accomplish those things, that thou wouldest have done through Jesus Christ our Lord. *Amen.*

Lord of all Power and Might, who art the Author and giver of all good things, graft in our hearts the Love of thy Name, increase in us true Religion, nourish us with all goodness, and of thy great mercy keep us in the same, through Jesus Christ our Lord. *Amen.*

C) God



## Evening Prayer.

133

O God, from whom all holy desires, all good counsels, and all just works do proceed ; give unto us thy servants that peace which the world cannot give, that both our hearts may be set to obey thy commandments, and also that by thee we being defended from the fear of our enemies, may pass our time in rest and quietness, through the merits of Jesus Christ our Saviour. *Amen.*

Lighten our darkness, we beseech thee, O Lord ; and by thy great mercy defend us from all perils and dangers of this night, for the love of thy only Son, our Saviour Jesus Christ. *Amen.*

Almighty God, who seest that we have no power of our selves to help our selves ; keep us both outwardly in our Bodies, and inwardly in our Souls, that we may be defended from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the Soul, through Jesus Christ our Lord. *Amen.*

O God, the Protector of all that trust in thee, without whom nothing is strong, nothing is holy ; increase and multiply upon us thy mercy, that thou being our Ruler and Guide, we may so pass through things Temporal, that we finally lose not the things Eternal : Grant this, O Heavenly Father, for Jesus Christ's sake our Lord. *Amen.*

### *Intercession.*

O God the Creator and preserver of all Mankind, we humbly beseech thee for all sorts and conditions of men, that thou wouldest be pleased to make thy ways known unto them, thy saving health unto all Nations. Have mercy upon all

Jews, Turks, Infidels and Hereticks; and take from them all ignorance, hardness of heart, and contempt of thy word; and so fetch them home, blessed Lord, to thy Flock, that they may be saved among the remnant of the true *Israelites*, and be made one fold, under one shepherd Jesus Christ our Lord.

More especially we pray for the good estate of the Catholick Church, that it may be so guided and governed by thy good Spirit, that all who profess and call themselves Christians may be led into the way of Truth, and hold the Faith in Unity of Spirit, in the Bond of Peace, and in Righteousness of Life.

We beseech thee, O Lord, for this whole Kingdom in general, and particularly for the King; that thou would'st be pleas'd so to dispose and govern his heart, that in all his thoughts, words, and works, he may ever seek thy honour and glory; and study so to preserve us, that Peace and Happiness, Truth and Justice, Religion and Piety may be established among us for all generations. So bless him, O Lord, and all the Royal Family, with the dew of thy Heavenly Spirit, that they ever trusting in thy Goodness, protected by thy Power, and crowned with thy gracious and endless Favour, may continue before thee in Health, Peace, Joy, and Honour, a long and happy Life upon Earth, and after death, obtain Everlasting Life and Glory in the Kingdom of Heaven,

Be pleas'd to illuminate all Bishops, Priests, and Deacons, with true knowledge and understanding of thy word; and grant, that both by their Preaching and Living they may set it forth, and shew it accordingly.

Be pleased to endue the Lords of the Counsel, and all the Nobility, with Grace, Wisdom, and Understanding.

Be pleased to bless and keep the Magistrates, giving them Grace, to execute Justice, and to maintain Truth.

Be pleased to bless and keep all thy People, especially our *Relations, Benefactors, and Friends*: Let thy Fatherly hand, we beseech thee, ever be over them; let thy holy Spirit ever be with them; and so lead them in the knowledge and obedience of thy word, that in the end they may attain Everlasting Life.

Be pleased to forgive all our Enemies, Persecutors and Slanders, and to turn their hearts.

Lastly, We most humbly beseech thee of thy goodness, O Lord, to comfort and succour all them, who in this transitory life are in trouble, sorrow, need, sickness, or any other adversity; to relieve them according to their several necessities, giving them patience under their sufferings, and a happy issue out of all their Afflictions. And this we beg for Jesus Christ his sake. *Amen.*

*Thanksgiving.*

**A**lmighty God, Father of all Mercies, we thine unworthy servants do give thee most humble and hearty thanks, for all thy goodness and loving kindness to us, and to all men. We bless thee for our Creation, for our continual Preservation, and all the blessings of this life: But above all for thine inestimable love in the Redemption of the World by our Lord Jesus Christ; for the means of Grace, and for the hope of Glory.

Furthermore, we give thee humble thanks that thou hast incorporated us into thy holy Church,

that thou hast vouchsafed to call us to the knowledge of thy Grace and Faith in thee. Increase this knowledge, and confirm this Faith in us evermore. Give us a due sense of all thy Mercies, that our hearts may be unfeignedly thankful; and that we may shew forth thy praise, not only with our lips, but in our lives, by giving up our selves to thy service, and by walking before thee in holiness and righteousness all our days, through Jesus Christ our Lord; to whom with thee, and the Holy Ghost, be all honour and glory, World without end. *Amen.*

Almighty and Everlasting God, who dost govern all things in Heaven and Earth; mercifully hear the Supplications of thy People, and grant us thy peace all the days of our Life, through Jesus Christ our Lord. *Amen.*

Unto thy mercy and protection, O God, we commit our selves, and all our Friends, this Night.

Lord, bless and keep us. Lord, make thy Face to shine upon us, and be gracious unto us. Lord, lift up thy countenance upon us, and give us peace both now and evermore; for the sake of Jesus thy beloved, in whose own blessed words we sum up all our wants.

Our Father which art in Heaven; Hallowed be thy Name. Thy Kingdom come. Thy will be done in Earth, as it is in Heaven. Give us this day our daily Bread. And forgive us our Trespases, as we forgive them that Trespase against us. And lead us not into Temptation; but deliver us from Evil: For thine is the Kingdom, and the Power, and the Glory, for ever and ever. *Amen.*

*Wica*

## *Ejaculations at Bed-time.* 137

*When you are in Bed, before you compose your self for sleep, conclude with this short Prayer to God.*

In the Name of our Lord Jesus Christ, who was Crucified and laid into his Grave for me, I lay me down to rest, desiring him to bless and keep me this night, and raise me up again; and at the last bring me unto Life Eternal. *Amen.*

I will lay me down in peace, and take my rest, for thou Lord, makest me dwell in safety.

Have mercy upon me, O Lord, now, and at the hour of my death; preserve me whilst I am waking, defend me whilst I am sleeping; that my Soul may continually watch for thee; and that I may rest in thy peace for ever. *Amen.*

*Glory be to the Father, &c.*

*As it was in the beginning, &c.*

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### *A Morning Prayer on the Lord's Day for a Family.*

**O** Lord our God, who art most glorious in thy self, and most gracious in thy Son, God blessed for ever, who inhabitest Eternity; thou standest not in need of any thing which thou hast made; the Services of Men and Angels can add nothing to thy own Essential Glory. We thy Creatures, by thy good Providence, are again humbly prostrate before thee; to sanctify thy Name in our devout Worship and Service of thee, and to give thee thanks for all that undeserved goodness and mercy, which thou hast so freely bestowed upon us, for our preservation the night  
past

138 *Sunday Morning Prayer.*

past in particular, with all the Comforts and Blessings of this life ; more especially we desire to bless and praise thy holy Name, for all Spiritual Blessings in Christ Jesus, for all the means of grace and hopes of glory ; for the free liberty thou givest us this day of frequenting the Courts of thy own House, where thou usest and delightest to lift up the light of thy Countenance, on the Souls of believers, in the face of Jesus Christ.

O Lord thou knowest the frailty of our nature, how soon our thoughts are tired with Meditation and Devotion, and apt to start aside when we direct them towards Heaven ; vouchsafe therefore, we pray thee, to be present with us in the assistance of thy holy Spirit, to compose our Minds this day to the most serious Attention and fervent Affection, in all the parts of thy Divine Service ; that we may have the liveliest sense of thy glorious Perfections when we Praise thee, and the most delightful remembrance of thy Mercies when we give thee Thanks, and the most thirsty desires to be conformed to thy Will, and to feel more and more the influences of thy grace when we hear thy holy Word, and present our Prayers and Supplications before thee.

O let us sit down at thy feet and receive the law, even the instruction of Life from thy Lips. O let us receive the Oracles of God in the power and demonstration of the Spirit ; Let thy Blessing accompany thy Word and Ordinances, that we may increase in Knowledge and Wisdom, in Meekness and Humility, in Faith and Charity, in a sincere and universal Obedience to all thy Commands.

O let the law of the Spirit of life which is in Christ Jesus, deliver every one of us from the law  
of



of Sin and Death; and give us, we pray thee, those indispensable necessary qualifications of our Happiness, Repentance towards thee our God, and Faith in our Lord Jesus Christ. Give us Repentance unto life, Repentance from all dead Works never to be repented of. Subdue for us all our inordinate Lusts and Appetites, and furnish us with the Faith of thine Elect, a Faith which works by Love; and, O let that Faith whereby we expect our Souls shall be justified in the day of Jesus Christ, be justified day by day, by our Works; sanctify us throughout, accomplish thy whole good pleasure, and the work of Faith in us with Power, and let us all be kept by thy power, O God, through Faith unto Salvation.

*Intercession.*

**A**ND thou, O Lord, who hast commanded us to make Prayers and Supplications for all others, as well as our selves; we beseech thee to extend thy Grace and Mercy to all Mankind, send thy enlightning grace to those that are in darkness, and thy converting grace to those that are in Sin, that all may repent and become thy Servants.

Inlarge the bounds of thy Catholick Church, unite and sanctify all her Members, and restore her to her ancient Purity and Prosperity. Let all Christians walk worthy of their high Calling in Christ Jesus, and live up to the laws of that most excellent Religion which they profess.

Especially bless these Kingdoms wherein we live, Let our Governours rule with Justice, and the People obey with chearfulness, make the Rich Prosperous thankful and temperate in using, and charitable in the distributing of their Substance;  
And

140 *Sunday Morning Prayer.*

And the Poor and Afflicted patient and contented under their respective Burthens and Sufferings, sanctifying all their Sicknes, Sorrows, and Afflictions unto them, and in thy own due time, send them a happy deliverance out of all their Troubles.

And all those who are in their last conflict at the hour of Death, and going out of the World, Lord strengthen their Faith, confirm their Hope, and crown their Sincerity and Perseverance with a blessed immortality in Eternal Glory.

Bless all those to whom we are bound by any special Relation. O Lord, they are all known unto thee, and thou knowest our several wants and desires: We beseech thee to proportion thy Reliefs and Blessings, according to the various Necessities and Capacities of thy Servants, that we may be mutual Helps and Comforts to each other in our passage through this vale of Misery and Tears.

And according to the prescript of our blessed Saviour, we pray for the forgiveness of our Enemies, Slanderers, and Oppressors, that their malice may be restrained, and their Hearts converted from the works of the Flesh, to the Fruits of the Spirit.

*The Concluding Prayer.*

Lord hear us, help us, pardon our failings, supply our wants, and the wants of all thy faithful People; All which with whatever else thou in thy infinite wisdom knowest to be more expedient for us, or any part of Mankind, we sum up, and inforce in the blessed Name, and comprehensive words of thy beloved Son Jesus Christ, who in compassion to our infirmities has taught us thus to pray,

Our Father which art in Heaven, &c.

*Another*

## *Sunday Morning Prayer.* 141

*Another Morning Prayer, relating to the Duties  
of the Lord's-Day.*

**A**lmighty God, in whom we live, and move, and have our Being, to whom we owe the utmost service we are capable of performing, thou hast commanded every thing which has breath to Praise thee, and much more Man the noblest part of thy Creation; and made this day holy to thy self, that we may adore and magnify thy glorious Name, by whose power all things were made, and for whose pleasure they were created,

Especially let all who profess thy Religion and Worship, and whom thou hast Redeemed, thank thee for that Mercy which on this day laid the foundation of the World, and that Goodness which has begotten in us a lively hope through the Resurrection of thy Son from the dead, O do thou, that broughtest back from the dead the great Shepherd and Bishop of our Souls, raise us from the Death of Sin, and help us to do thy Will on Earth as it is in Heaven! For O God, how Earthly would our Affections be, were our thoughts and desires always busied about the things of this World; but blessed be thy Name, that thou hast enjoyn'd us one day in seaven for thy own especial Service, to unloosen our Spirits from sense and secular Concernments, and allowest us the priviledge of Communion with thee, the Fountain of all Happiness.

O Let us improve this day to the best advantage of our Souls; especially since we know not whether we shall live to enjoy another of these holy opportunities: Grant therefore, O Lord, that we may be in the Spirit on this thy own day, and  
*worship*

## 142 *Sunday Morning Prayer.*

worship thee in Spirit and in truth, not finding our own pleasure, nor speaking our own words, nor doing our own deeds, but call and esteem it a delight holy of the Lord, honourable. O that Heaven and a Heavenly frame and temper of Spirit may be begun in us here by our devout intercourses with Heaven, amidst the duties of this day, and be to us a pledge and earnest of an Eternal Sabbatism in Light and Glory.

This is the day which the Lord has made by his justifying Resurrection; O may we rejoyce and be glad therein, with an holy Rejoycing! This is the day which was the Birth-day of our Christian hope, and future blessed Expectations.

And since thy House of Prayer, O Lord, is the place where thy honour dwells, and is the holy Ground whereon we are to stand, vouchsafe to go along with us into thy Temple, by the holy Aids and Assistances of thy Spirit, and pardon us, that we are not prepared according to the preparation of thy sanctuary; accompany with thine own more especial presence, thine own more especial Ordinances, and holy Institutions; cause us to approach thee there with Reverence, and to worship before thee with a zealous Affection.

Give a blessing to thy Word read and expounded, and to the Prayers offered to thy Divine Majesty this day; let the same hand that plants give the sanctifying increase, and the same mercy that gives the seed, prepare the soil, that it may bring forth in some thirty, in some sixty, and in some an hundred fold, but in all some, to the glory of thy Name; O let us take pleasure in going to thy House to offer up our Prayers, and Praises, to make known our Requests, to give thee thanks,  
and

## *Sunday Morning Prayer.* 143

and to learn thy Will, and not deceive our Souls by being Hearers only ; that all thy Ordinances may be useful, and every return of this day may make us fitter for the glorious appearance of the coming of our Lord Jesus Christ ; that we may be of the number of his faithful Servants, and be received into the joys of his Rest ; To whom with the Father and the holy Spirit, be ascribed all Honour, and Glory, Praise and Thanksgiving, now and for evermore. *Amen.*

*To be added, if you are to Receive the Communion.*

And now, O Lord, whereas thou hast invited us to be Guests at thy Holy Table, we humbly beseech thee, that we may come prepared by thereunto, with our Wedding-Garments, with Knowledge, Faith, Repentance, Love and Charity ; that we may not only receive the outward signs of Bread and Wine, but that we may receive the inward Graces, the Body and Blood of our Lord and Saviour Jesus Christ, to feed our Souls unto Eternal Life.

*A Prayer at your first coming into Church.*

God be merciful unto me, and to all that are now attending thy Service, in the pardon of all our Sins ; let not their guilt intercept our Prayers, nor hinder the descent of thy Blessings. O let thy holy Spirit help our Infirmities, and hear and answer the Supplications of thy Servants. *Amen.*

*Another before your going out of Church.*

Lord, I thank thee for all Spiritual Mercies in Christ Jesus, for this opportunity of Divine Worship. Pardon our Failings, accept our imperfect Services, make us not only Hearers of thy Word, but doers of thy Will, that finally we may be blessed in our deed, and obtain Everlasting Life, through Jesus Christ our Saviour. *Amen.*

*A Prayer*

144 *Sunday Evening Prayer.*

*A Prayer on the Lord's-Day at Night  
for a Family.*

**L**ord prepare our Hearts to seek thy Face, that we may ask those things which are most agreeable to thy holy Will, and be pleased to hear, and answer the Supplications of thy Servants.

O Eternal and Ever-Blessed Lord God, the Almighty Creator of the World, and the merciful Saviour of Mankind, thou art Infinitely and Essentially Good, and delightest in communicating thy Love and Goodness to all thy Creatures, in the preserving and providing for them; and more especially in bestowing upon us (the Children of Men, whom thou hast imprest with thine own Image,) not only the good things of this Life, but also Spiritual and Eternal good things, in a better Life, which is to come.

All thy Works praise thee, O Lord, and how much more ought we to Fear and Love, to Bless and Praise, to Worship and Serve thee, who hast given us Reason and Understanding, to know thee in some measure by the Works of Creation, and the Light of Revelation; and to admire thy most Adorable Excellencies and Perfections, which are far beyond our most exalted thoughts, and excel the Praises of the highest Angels. O Lord, thou art greatly to be feared in the Assembly of thy Saints, and to be had in Reverence of all those that are about thee.

We thy unworthy Servants most humbly desire leave to join our selves with all the Heavenly Host, to worship thy most glorious Majesty, to express the due sense we have of all thy Benefits, by pay-  
ing



## Sunday Evening Prayer. 145

ing thee our most thankful Acknowledgments for them, by making thee the best Oblation we are able, and devoting our selves intirely to thy Obedience.

Thou hast given us the light and law of Reason in our Minds, and the light of thy Law and Testimonies in thy Word. And thou hast also given us new matter of Wonder and Praise for thy marvellous Love in Christ Jesus, by whom thou hast given us *exceeding great and precious promises*; who hath sealed them with his Blood, and confirmed the truth of 'em by his Resurrection and Ascension, and the coming of the Holy Ghost; and hast also given us so many happy Opportunities, with particular aids and assistances in the use of thy Ordinances, to acquaint us with the truth and purity of the Christian Religion, which comforts us in this state of Mortality and Misery, with the blessed hope of Eternal Life.

Vouchsafe us, we pray thee, the continued assistance of the grace of thy holy Spirit, to enable us to make good those Vows which we made at our Baptism, and other solemn times of Worship; of obediently keeping thy holy Will and Commandments, and walking in the same all the days of our Life. Lord, pardon all our breaches of this sacred Covenant; deal not with us according to our Sins, neither reward us after our Iniquities, but in the multitude of thy tender Mercies pity our Errours and Wandrings, and help us against our Infirmities. Thou hast assured us to our comfort, *that with thee is plenteous redemption, and thou wilt redeem Israel from all his Sins*; and *that if any Man sin, we have an Advocate with the Father, Jesus Christ the righteous*; and *he is the propitiation for our Sins*.

L

Lord

## 146 *Sunday Evening Prayer.*

Lord, hear this our Righteous Advocate in our behalf, and through his Meritorious Death and Passion, and prevalent Intercession, forgive us all our Sins, and be wholly reconciled to us.

And together with the guilt and punishment Lord, take away the source and principle of our Sins. Dry up the very fountain of our uncleanness, help us to conquer and subdue all our vicious habits and inclinations, and break those Chains by which we have been held so long in Bondage and Captivity: that for the future no pollutions may spring up in us to the defacing of thine Image, to the disturbing of our peace, or the depraving of our Souls and Consciences. But our natural propensities, our acquired propensities, our customary dispositions to vice; and whatever is inconsistent with Holiness, may be utterly extirpated out of us. And since we may expect in our sojourning through this World to meet with many trials and adversities, we pray thee give us such wise and prudent, such patient and contented Spirits, and such excellent measures of Fortitude, and other Christian Vertues, as may carry us with evenness and serenity through all the temptations and troubles that here surround and encounter us: that amidst the manifold changes of this variable state, whatever becomes of our Bodies, and outward concerns, we may, by a holy Life, overcome the terrours of Death, and our great Change may be blessed, though never so sudden.

Lord bless the intercourse we have had with thee this day, in thine Ordinances with a divine Efficacy, to thy Glory, and our own spiritual comfort and advantage. Answer, O God, the Prayers that we have made; accept the Praises that we have

*Sunday Evening Prayer.* 127

have offer'd : and let what we have read, or heard of thy Will, and our own Duty, be piously remembered and practised by us. That we being not careless Perusers, and forgetful Hearers, but assiduous observers and doers of thy word, may be blessed in our deed.

And having once tasted of the good word of Life, and the powers of the world to come, our Faith may be unshaken, and our purposes unalterable; our Minds may be enlightened, our Wills sanctified and resign'd to thine, and our Affections spiritualized with a holy Love and Zeal to thee our God and Father, to Jesus our Lord and Saviour, and to all holy duties; that being established in Wisdom and Goodness, the rest of our Life may be a more even and regular, a more constant perseverance in all well doing, till our sincerity and obedience shall be perfected in the Joys of Heaven, and the Glories of Eternity.

Accept also, of all the Devotions and Services which have been offered up unto thee this day, by all Christian People every where; make them instrumental to the honour of thy Name, and the advancement of thy Kingdom, in promoting of unfeigned Faith and Righteousness; that all who now worship thee in the Church Militant, may hereafter be exalted to the General Assembly, to the spirits of just Men made perfect, in the Church Triumphant; to celebrate that sacred and delightful Sabbath of Peace and Joy, which shall be kept in the Kingdom of our Lord for ever.

148 *Sunday Evening Prayer.*

*Intercession.*

**W**ith us, be merciful to all Mankind, those that have not thy Gospel, bless them with it, those that enjoy it, make them thankful for it, and fruitful under it in all good Works, that *they may adorn the Doctrine of God our Saviour in all things.*

Shower down thy abundant Mercies upon these Kingdoms, Pardon our Sins, withhold thy judgments, and work a general Reformation amongst us, from the highest to the lowest, that we may be a peculiar People, zealous of good Works, and *lead a quiet and peaceable Life in all Godliness and Honesty.*

Relieve and Comfort all those that are in any distress or sickness, save those that are Dying, make the Elements administer to our health and comfort, and the Earth bring forth her increase in due season. And let all honest and industrious People be blessed in their labours.

Lord bless our Friends, forgive our Enemies, defend us, and every Soul by thy Providence this Night; and as thou hast been *about our Paths*, now be *about our Beds*. And thou who givest Rest and Sleep, refresh us with such competent measures thereof, as may fit us for the service of the day following.

These humble desires (with all other our various Wants and Necessities, which thou, O God, knowest much better than our selves) we earnestly commend to thy infinite pity, in the Name and for the sake of the ever-blessed Jesus; and in the most expedient comprehensive sense of that divine Form of Prayer, which he himself has taught us to use.

Our Father which art in Heaven, &c.

*A short*

*A short Psalm for Morning or Evening.*

**O** Lord open thou my Lips, and my Mouth shall shew forth thy Praise.

As long as I live will I magnify thee on this manner; and lift up my hands in thy Name.

Hear my Voice, O Lord, according to thy loving kindness: quicken me according as thou art wont.

Glory be to the Father, and to the Son, and to the Holy Ghost, Three Persons and one God, Blessed be the Holy and undivided Trinity, now and for evermore. *Amen.*

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*A short Family Prayer for either Morning or Night.*

**L**ord Sanctify our Hearts before thee, and hear and answer us, in the Name of Jesus thy beloved.

Almighty and Ever-living God, and most merciful Father, the Creator and Preserver of all things, who art Infinitely Great and Good, of Essential Holiness and spotless Purity, perfectly Happy in the Enjoyment of thy Self, without any accessions from the Services of thy Creatures; yet out of thy abundant Goodness permittest us the Children of Men, to address our selves unto thee, and to offer up Supplications and Prayers, Intercessions, and Thanksgivings unto the Throne of Grace; and art always more ready to hear than we to pray; and wont to give more than either we desire or deserve: We beseech thee to shower down upon us, thy unworthy Servants, the abundance

dance of thy Mercy, forgiving us those things whereof our Consciences are afraid; even our manifold Sins and Trespases, which we have committed at any time against thee, in thought, word or deed, and that contrary to the light of Nature, the use of Reason, the dictates of Conscience, the striving of thy Spirit, and our own most solemn Vows and Engagements; And giving us all those good things, both Temporal and Spiritual, which relate to the Conveniences of this Life, or the Happiness of a future in thy Kingdom of Glory.

*Intercession.*

**T**HE same Blessings which we ask for ourselves, we desire may be extended to the necessities of all Mankind, especially to those who are of the Household of Faith.

Bless these Kingdoms with Peace and Plenty, and the sincere Profession and Practice of thy holy Religion.

Direct by thy Grace all our Governours both Church and State, that their Administration may tend to thy Glory and the Publick Good. Reform whatever is amiss, either in Superiours or Inferiours, and let thy good Providence be a present help to all that are in any Distress or Affliction.

*Thanksgiving.*

**A**ND as we ask of thee, O Lord, what Blessings we want, so be pleas'd to accept of our hearty thanks and praise, for all those that we have already received, with respect both to our Souls and Bodies; particularly for our Safety and Protection the Day (or Night) past. Lord continue thy Mercies unto us, and to all whom we are any ways related, either by Kindred or Kindness.

Pardon and reconcile our Enemies, all who have injur'd us by Word or Deed.

*Add*



## *A Family Prayer.*

151.

*Add this in the Morning.*

Defend us this Day from all evil accidents, Sin and danger ; direct us by thy grace in our respective duties, (\* and give success to our honest endeavours) that every day thou addest to our lives, may make us fitter for the great day of Accounts, and thy Mercy fit us for the Joys of thy Rest in Eternal Glory.

*Add this at Night.*

Defend us this Night from all evil Accidents, Sin and Danger ; refresh our Bodies with seasonable rest and sleep, adorn our Souls with the graces of thy Holy Spirit : And for thy Mercies sake, O Lord, save both our Bodies and Souls at the great and last day, when thou wilt judge the World in Righteousness.

All which, we are not worthy to ask, but through the Merits and Mediation of thy beloved Son Jesus Christ our blessed Lord and Saviour. In whose most comprehensive form of words, we sum up and inforce these our imperfect Prayers, saying as he himself was pleas'd to teach us.

Our Father which art in Heaven ; Hallowed be thy Name. Thy Kingdom come. Thy will be done in Earth, as it is in Heaven. Give us this day our daily Bread. And forgive us our Trespases, as we forgive them that Trespas against us. And lead us not into Temptation ; but deliver us from Evil : For thine is the Kingdom, and the Power, and the Glory, for ever and ever. *Amen.*

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\* Leave out those words in that Parenthesis on Sunday Morning.

# 152 *Monday Morning Prayer.*

## *A Family Prayer for Monday Morning.*

**O** Holy Lord God, who art of that immaculate Purity, that thou canst not behold iniquity with the least approbation, we confess, O Lord, that we were conceived in Sin, and brought forth in Iniquity, and though we were wash'd from that original pollution of Nature in the holy Fountain of Baptism, yet have we since defiled our selves with many actual Transgressions: our whole Life is little else than a continued violation of thy Law, and provocation of thy wrathful displeasure.

We have not only negligently performed, or omitted those Duties and Services which thou hast commanded and requirest of us; but have obstinately committed, and persisted in those Sins which thou hast strictly forbidden, and severely threatened, so that shouldst thou enter into judgment with us, we could expect nothing but to receive our portion with Hypocrites and Unbelievers, and to be cast out into utter darkness, in the Lake that burneth with Fire and Brimstone for evermore.

But thou, O Lord, who desirest not the death of a Sinner, but rather that he should turn from his wickedness and live, turn thou us, O God, turn us from all our transgressions, and let not Iniquity be our ruin, give us that Godly Sorrow which worketh true Repentance, pardon and forgive all our Sins and Offences, nail them to the Cross of Jesus Christ, and bury them in his Grave, that they may never rise up in Judgment against us, to our confusion and condemnation,

Receive us, O our Father, and be reconciled unto us in the Mercies and Merits of thy Dear Son:  
for

## *Monday Morning Prayer.* 153

for his sake restore us again to thy grace and favour, and the light of thy Countenance ; and establish us with thy free Spirit ; send down the dew of thy Heavenly Grace, and the light of thy Holy Spirit into our Hearts, to lead us in thy way, and enable us to walk in it. Give us strength to resist all Temptations, and to stand against all assaults of the World, the Flesh, and the Devil ; that no Allurement may draw, no Terror may drive us from the straight path of thy Service, but that we may persevere in it to the end of our days, that having lived in thy Fear, we may die in thy Favour, rest in thy Peace, rise in thy Power, and reign with thee for ever in thy Glory.

And thou, O Lord, who hast promised to add all other necessities to them that seek first thy Kingdom, and the Righteousness thereof, we pray thee bestow on us, also such of thy Temporal Blessings as seems best unto thy wisdom, for the advancement of our greatest Eternal Interest. Give us Health of Body, Soundness of Mind, Competence of Means, Success to our honest Endeavours, Comfort of Friends, Peace in this World, and Contentment of Mind in whatsoever state thou shalt please to call us to. Give us grace not to set our hearts on things below, but on things above ; that we may cheerfully wait till it shall please thee, to translate us from thy Blessings in this Life, to the Joys of thy Eternal Kingdom.

### *Intercession.*

**N**either pray we for our selves alone, but for the whole Race of Mankind, that both Jew and Gentile may believe and glorify thee the only true God, and Jesus Christ whom thou hast sent.

Look

## 154. *Monday Morning Prayer.*

Look down in Mercy upon thy holy Catholick Church, enlarge its borders, unite more its Members, purify their Faith where corrupt, and work a general Reformation in their Lives and Actions, that every one that professeth the Name of Christ may depart from all Iniquity.

And as we of these Kingdoms have been blest with an abundant illumination of thy Gospel, so grant that by our Sins we may not extinguish the light of it, but bring forth fruit answerable thereunto.

Lord, pardon whatever thou seest amiss amongst us, avert thy Judgments from us, encrease and continue to us thy Blessings, make us a holy and a happy People, and settle us upon the firm Foundations of Truth, Righteousness and Peace.

Indue our Sovereign, with all subordinate Majestates and Ministers, both in Church and State, with such a measure of Grace and Wisdom, Uprightness and a Publick Spirit, as are necessary for them in the discharge of their respective places; remembring the great Account they must make when called before the Tribunal Seat of Christ.

Bless the whole Commons of this Land with Piety towards thee our God, Subjection and Peaceableness towards our Governours, and mutual Love and Charity towards each other.

Visit with thy Salvation all the Sons and Daughters of Affliction, of what degree or kind soever they be; sanctify their Sufferings unto them, support them with Faith and Patience under them, and in thy due time send them a happy deliverance out of all their Troubles.

Bless all our Friends and Relations with an abundant Portion of thy loving kindness: Forgive  
and

## Monday Morning Prayer. 155

and convert our Enemies; that we may all live in love and unity, as we are Members of one and the same Body.

### *Thanksgiving.*

**A**ND that our unthankfulness for thy former Blessings, may not make us more unworthy of the future, we humbly desire to offer up our Sacrifice of Praise and Thanksgiving for all thy Goodness and Loving Kindness multiplied and continued unto us. That thou hast been pleased to create us after thy own Image, the most excellent of all the Works of thy hands. And when by our own Sin and Fall we had made our selves worse than the vilest of all thy Creation, thou wert yet pleased to find out a means of Redemption and Reconciliation, by the Death and satisfaction of thine only Son. And hast farther vouchsafed in some measure to shed abroad in our hearts, the good Gifts and Graces of thy holy Spirit, to excite and inable us in the performance of thy service here, and to seal to us the good hope of Eternal happiness with thee hereafter.

That thou hast also bestowed on us many endowments and abilities of Nature; as soundness of Mind, and health of Body; and withal a competence of Means, comfort of Friends, and other comforts and conveniencies of Life: And that thou hast not cut us off in the midst of our Sins; but preserved us until now, from many mischiefs and dangers, and still allowest us space of Repentance.

These and all other thine innumerable and inestimable Mercies, O Lord, as we had nothing in us to deserve them, so have we nothing to return for them, but an acknowledgment of our extream unworthiness of any the least of them.

We

## 156 *Monday Morning Prayer.*

We therefore offer up our selves unto thee, beseeching thee graciously to receive us, and sanctify thy Mercies to us, and us to thy service, that we may make use of them to the honour and glory of thy Name, and the Eternal good of our own Souls.

Finally, O Lord, we commend our Selves, our Friends and Relatives, to the continuance of thy Mercy the residue of this day. Lord keep us from all Sin and danger, visible and invisible; sanctify thy Blessings unto us, prosper our honest Endeavours, and let thy holy Spirit influence all our thoughts, words, and actions, that we may with diligence and uprightness, discharge the duties of our respective Vocations, to the Glory of thy Name, and the Salvation of our Souls at the Great and final Audit.

All these Petitions, Praises, and Thanksgivings, we offer up unto thee, O God, our Heavenly Father, in the Name and Mediation of thy beloved Son, through the Assistance and Efficacy of the Spirit of Grace, and in that absolute Form of Prayer, which our Blessed Lord himself has taught us.

Our Father which art in Heaven, &c.



## Monday Evening Prayer. 157

### *A Family Prayer on Monday Night.*

**O** Lord, our God, most Good and Powerful! Thou art, and there is *none besides Thee, God Blessed for evermore. Thou bearest Prayers*, and therefore unto Thee shall all Flesh come. O Lord, hear in Heaven thy dwelling place, and when thou hearest, forgive, and answer the humble desires of our Souls. Thou art the Father of Mercies, and we who have the greatest need of mercy, do most earnestly implore it of thee, in the gracious forgiveness of all our Sins, which from time to time, in thought, word, or deed, we have committed against thy Divine Majesty, our Neighbours, or our selves. *Have mercy upon us, O God, after thy great Goodness, according to the multitude of thy Mercies, do away our offences, Wash us thoroughly from our Wickedness, and cleanse us from our Sins. For we acknowledge our faults, and our Sins are ever before us. O turn thy Face from our Sins, and put out all our misdeeds: take away our iniquities, and receive us graciously. And though our transgressions be numerous and inexpressible, yet they cannot exceed thy Mercies, O God, nor the superabounding Merits of our Crucified Redeemer. We beseech thee therefore, in thy infinite Mercies, through his All-sufficient Merits, to forgive intirely, and blot out all our Offences: and let none of them appear in judgment against us at thy Tribunal, to our Eternal Condemnation, when the secrets of all Hearts shall be revealed and manifested, in the sight of Men and Angels.*

And as we are taught by thy holy Word, and do find by our own experience, *that it is not in Man that*

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that walketh to direct his steps. O hold up our going in thy paths, that our footsteps slip not. Teach us to walk as the Children of light, that we may have no fellowship with the unfruitful works of Darkness. To walk in the Spirit that we may not fulfil the Lusts of the Flesh. To walk worthy of God, who has called us to his Kingdom and Glory. To walk circumspectly, as as fools, but as wise, redeeming the time, which we have formerly mispent, and vainly, and sinfully wasted and misemploy'd.

Let thy Good Spirit (the Giver of all thy Divine Gifts) descend upon us. And let him dwell with us, and rule over our hearts; that we may believe what thou hast revealed, and obey what thou hast Commanded, avoid what thou hast forbidden, fear what thou hast threatned, hope for what thou hast promised, desire what thou lovest, abhor what thou hatest, that henceforth we may perform sincere and acceptable service, and in all things approve our selves most faithful servants to thee our God, and most gracious Father. Help us to make up our former defects with future diligence, and by how much the more eager we have been in Sin, and remiss in our duty, and sluggish in Religion; let us be so much the more zealous and active in the works of Righteousness, and watch for the Kingdom of Heaven. Keep and deliver us, O Lord, from the Lusts of the Flesh, the Lusts of the Eye, and the Pride of Life, that no Temptation of Worldly Pleasures, Profit, or Honour may prevail over us: And enable us, by thy grace, to live a life of Purity and Chastity, a life of Temperance and Sobriety, a life of Humility and Self-denial; help us to deny our selves, and to take up the Cross and follow Christ. Keep and deliver

## Monday Evening Prayer. 159

us from the Temptations, either of Prosperity or Adversity, from all Worldly Cares and Fears, from all discontent with our own Estate, or distrust of thy Providence, resigning up our selves to the disposals thereof, that all things may work together for our good.

Keep and deliver us, O Lord, from the Wrath and Craft of Satan, and his wicked Instruments, make us sober and watchful against Temptations; make us strong in the power of thy might, that putting on the whole Armour of God, we may be able to stand against the wiles of the Devil. Thy Grace is sufficient for us, give us the Victory over Satan, the World, and the Flesh, and all those Lusts that would War against our Souls; and make us faithful unto Death, that we may obtain a Crown of Life.

### *Intercession.*

**A**ND to thee, O God, who art good to all, we desire in the name and intercession of thy beloved Son, to enlarge our Petitions for the Salvation of all Mankind.

Bless thy Universal Church with the Spirit of Truth and Unity, Peace and Charity, and by thy good Providence, preserve it pure and uncorrupted, both in Faith and Practice, unto the end of the World. Especially bless that part of thy Reformed Church established in these Nations: O Lord pardon our manifold Provocations, as also our great barrenness and unfruitfulness under the long continued illumination of thy Gospel, and give us all grace to bring forth fruit meet for Repentance and amendment of Life, that thy Judgments may be withheld from us, and thy Blessings continued to us, and to succeeding Generations.

Direct

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Direct with Wisdom and Integrity all our Governours both in Church and State, assist them to discharge faithfully their respective places, that we may lead quiet and peaceable lives, in all godliness and honesty.

Visit with thy especial grace and blessing all our Relations and Friends, forgive our Enemies, comfort and relieve all that are afflicted in Body, or Mind; in Mercy save all who are at the point of Death. And let the present Sufferings and Tribles of thy Servants, increase their Faith and Vertue here, and enlarge their Happiness hereafter.

### *Thanksgiving.*

**A**ND least our ingratitude for Mercies receiv'd, should stop the current of thy future Favours, we desire to offer up unto thee, O Father of Mercies, our most hearty Praises and Thanksgivings for thy manifold and innumerable Blessings, which from time to time have flow'd upon us.

We bless thee for our Creation after thine own Image, for our constant preservation, that of the Day past in particular, for the prolonging of our days, and giving us time to repent; for the due use of our Faculties, and the health of our Bodies, for the glorious light of the Gospel, and the blessed influences of thy holy Spirit; for all the comforts and conveniences of this Life, and for all the hopes and promises, all the pledges and assurances of a better, by exhibiting the Son of thy Love to die for Sinners: We bless thee for his immaculate Conception, for his Mysterious Incarnation and Birth, for his holy Life and Doctrine, for his meritorious Death and Passion, for his glorious Resurrection and Ascension, and for his  
powerful

## Monday Evening Prayer. 161

powerful Intercession for us at thy right hand. Beseeching thee to give us grace, that we with all those who have lived and died in his most holy Faith, may endeavour to imitate the Example of his Heavenly Life; that finally with them we may be made Partakers of the Merits of his Death, in a joyful Resurrection to a Blessed Immortality in the World to come.

And now, O Lord, we commend our selves, our Friends and Relations, to the continuance of thy Mercy, the residue of this Night, and evermore. We pray thee keep us from all Sin and Danger, visible and invisible, sanctify thy Blessings unto us, prosper all our Concerns; and since we are going to our repose, Lord make our sleep safe and refreshing, that we may awake in the Morning more enabled for the faithful discharge of the duties of our respective Vocations.

And since the Fashion of this World, and the glory of it passes away, Lord, fit us for our great Change, that Death may not surprize us; but whether we wake or sleep, live or die, we may be thy faithful Servants, and at all times ready to meet our Lord Jesus Christ, and enter with him into his Marriage Feast.

O Lord hear, O Lord forgive, O Lord hearken, and do abundantly for us, above all that we can ask or think: Answer us and accept us in thy beloved, thy dear Son Jesus Christ, who has given us confidence to come unto thee, and ask in his Name; and hath taught us to sum up all our Prayers in his own most holy words.

Our Father which art in Heaven, &c.

## 162 *Tuesday Morning Prayer.*

*A Family Prayer for Tuesday Morning.*

**A** Almighty God, and most merciful Father, who of thy wonted Goodness and Mercy, hast protected and preserved us this last Night from many Calamitous Accidents, which otherwise might have befallen us; and safely brought us to the Light of another Day; defend us, we pray thee, in the same with thy Mighty Power, and prevent us with thy gracious Favour, and assist us with thy continual Help, that in all our Ways begun, continued, and ended in thee, we may ever seek thy Honour and Glory; and finally by thy Mercy obtain Everlasting Life, through Jesus Christ our blessed Lord and Saviour.

For whose sake we humbly pray thee, to bring us out of thy Remembrance all our past Sins and Provocations, and to work in our Hearts a godly sorrow, and a sincere Repentance, with a stedfast and firm Resolution to reform and amend our Lives.

To which end, be pleased to assist us with the Grace of thy Holy Spirit; to overcome the concupiscence of our Natures, and sanctify us to thy Service, let our Minds and Hearts be renewed more and more, that being transform'd by the renewing of our Minds, we may prove what is that good, and acceptable, and perfect will of God; that we may be able to know it as we ought to know, and delight to do thy Will, O God; and let thy Law be written in our Hearts. Give us to know Christ and his Life, that he may be formed in our Hearts, and that he may live in us; that the same Mind may be in us which was in Christ, that we may be made



## Tuesday Morning Prayer 163

made conformable to his Death, in Crucifying the Flesh with the Affections and Lusts. Let thy Grace always prevent us, and accompany us, and enable us to persevere unto the end. Make us O Lord, perfect in every good Work to do thy Will, working in us that which is well-pleasing in thy sight, through Jesus Christ.

And for as much as we are here but Strangers and Pilgrims, let thy good Spirit guide and conduct us in our Way to our long Homes, through the wide Wildernesse of this sinful World, where there are so many Cross-ways and By-paths, Pits and Precipices, Traps and Snares laid for us by the Devil and his Emulatives, to entice us to Sin and Wickedness, and then to plunge us into endless Woe and Miseries: Where there is no true Content or Satisfaction to be found: and where the most refined of Human Pleasures and Delights are greatly alloyed with the mixture of Cares and Troubles, Fears and Jealousies, Sickneses and Diseases, Crosses and Disappointments: Where Love and Kindness are often repaid with Hatred and Malice, and the most bountiful Actions with ungrateful Returns; where the Poor are oppressed by Men of Power, and innocent Lambs made a Prey to ravenous Wolves, where our Eyes are too often entertained with doleful Spectacles, and our Ears filled with Sighs and Groans, and bitter Lamentations.

And therefore, gracious Father, be pleased to give us such a measure of Faith, Hope and Patience, as may bear us up in all the Changes and Chances of this Mortal Life, and enable us in whatever state or condition we are, therewith to be content; as well to be abased as to be exalted,

## 164 *Tuesday Morning Prayer.*

to want as to abound, to have nothing as to possess all things: And though the Fig-tree should be withered, and no Fruit be found on the Vine, the labour of the Olive fall, and the Field yield no increase; though there should be no Sheep in the Fold, or Herd in the Stall, no Cartel in the Pasture, or stores in the Garner, no Water in the Bottle, or Oil in the Cruse, yet still to trust in the God, who feeds the Ravens, and the young Lions, when they call upon him; who can make Rivers flow out of hard Rocks, and furnish a Table in the Wilderness: With whom the very hairs of our heads are all numbred, and in whom none ever trusted and were confounded.

That so having finished our Course, and run our Race, and lived the Life of the Righteous, our last End may be like unto his. And when these Houses of Clay shall be dissolved, our Souls may be safely conveyed, by some blessed Guardian Angels, to the place appointed for the Spirits of God's Elect, there to wait with Patience for a joyful Re-union with their respective Bodies at the Resurrection, and second coming of Christ in Glory, with all his holy Angels.

With us be good to all Mankind, send thy Gospel where it is not, restore it where it is lost, confirm it where it is. Bless these Nations, watch over us daily for good, and be merciful to our Sins.

Bless all ranks of Men, both Governours and Governed, that we may all live in Godliness, Righteousness, Sobriety, Love and Unity.

All which, with whatever else is necessary for us or any of thine, we beg in the name and worth of thy beloved Son.

Our Father which art in Heaven, &c.

## *Tuesday Evening Prayer.* 165

### *A Family Prayer on Tuesday Night.*

**A** Almighty God who art infinite in Perfections, and enjoying unalterable Happiness; we thy Creatures confess our selves forfeited to thy Justice by our original guilt, and innumerable actual transgressions, yet capable of thy Mercy, by that Ransom thou hast accepted in thy Son; in his Name we beg the Pardon of all our Sins, with a true Penitential Sorrow for them, and stedfast resolutions to forsake them.

O give us a thorough sight and sence of our manifold Sins and Transgressions, grant us heartily and sincerely to revoke whatsoever we have done amiss; to condemn our selves in the doing of it, to deprecate thy just offence and displeasure, instantly and intirely to leave off to sin, and to return to duty.

Let the time past of our lives suffice to have wrought the will of the flesh, let us henceforth dedicate our selves to thy service. Help us to live above the Body and the pleasures of sense, to mortify and subdue our sinful Lusts and Passions, and to improve and refine our rational Faculties, in all Wisdom and Vertue, in all Grace and Goodness.

O make us Victorious in our conflict against the World, the Flesh, and the Devil, and preserve us from the power and prevalence of all Temptations; that so Sin may be subdu'd both in the inward and outward Man; that it may neither damn us nor defile us, but that we may be preserved pure and blameless, both in Body and Soul; keeping our selves from our iniquity, to the coming of our Lord Jesus Christ.

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And since we cannot be justify'd by our own Righteousness alone, good God, make thy Son to be to us, all that thou hast appointed him to be to Sinners, both Wisdom, Righteousness, Sanctification and Redemption; transform us into his living Image, that the Spirit of Jesus may be in us, and the Example of his holy and innocent life transcrib'd in our whole Behaviour. Help us to imitate him in his exalted Faith and Devotion, Gratitude, and Contentment, Temperance, Patience, Humility and Purity, Justice and Charity. O Lord, establish us by the might of thy Spirit, by the power of thy Word; that being confirm'd in the sincere habitual practice of Vertue and Goodness, we may go on in a straight path towards Perfection and Eternity, till at last we shall be translated from this World of Vanity and Folly, Emptiness and Dissatisfaction, Trouble and Disappointment, Sin and Death, to a state of perfect Happiness, and full Enjoyment in everlasting Life and Glory, through Jesus Christ our Lord.

Be gracious to all that we are bound to pray for, both in Church and State; give them wise and understanding Hearts, that they may prudently govern thy People committed to their Charge.

Bless all our Friends and Relations, according to the flesh; Reward all those from whom we have received any good, Pardon those that have wronged or done us any evil; Comfort and relieve all that are in any distress or affliction.

Accept of our hearty Praise for the mercies of the Day past, and continue them to us this Night; Lord, make us truly sensible of thy great goodness in Christ Jesus; in whose holy words we conclude.

Our Father which art in Heaven, &c.

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## Wednesday Morning Prayer. 167

A Family Prayer for Wednesday Morning.

**M**ost Great and Glorious Lord God, who art infinitely Gracious and Merciful, and especially to us the Children of Men, the most sinful and ungrateful part of thy Creation. Lord, what a Man that thou art, mindful of him, or the Son of Man that thou so regardest him, as to watch over him with thy good Providence; as to visit him with thy faithfulness in the Night season; and with thy loving kindness every Morning.

O how indebted are we to thy Goodness and forbearance, that we are yet in the land of the living, Praising thee! We pray thee make this thy Goodness and Long-suffering instrumental to the leading us, out of a principle of Gratitude, to a more compleat and advanced Repentance. And let not the increase of our Days contribute to the increase of our Guilt, and number of our Sins, but cause us so well to improve the daily Opportunities thou indulgest us, as that they may bring us still the nearer to an happy Eternity.

But, O our God; how have we given thee occasion by our daily Provocations and frequent abuse of former means of Grace, and opportunities of Salvation, to deny us any further ones, and to cut us off in the midst of our Transgressions, how must thou resolve in thy wrath, having been so long grieved, so long resisted by our sinful obstinacy, that thy holy Spirit shall not always strive with such refractory Offenders.

The number of our impieties are great, the heinousness of them much greater, having been committed against the clearest Light and Know-

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ledge, against the dearest Love and Goodness, in the revelation of thy will; by our Lord Jesus Christ; and yet we have no hopes of Pardon but through the efficacy of his Death and Passion, the justifying power of his Resurrection and Ascension, and the prevalency of his Mediation and Intercession.

Blessed be thy Name, thy Compassion is always extended towards relenting Sinners. Lord, we repent, perfect our Repentance. Lord, we believe, O help our unbelief; we solemnly promise thee a more reformed Obedience, a more exalted Righteousness, O strengthen us to keep this our Promise, to perform this our holy resolution.

Deliver us, O Heavenly Father, not only from the guilt and Condemnation, but also from the power and pollution of our Sins: Assist us to break off those Chains of evil Custom and Habit, those Fetters of Worldly Cares and Temptations, those sensualizing ties of corrupt Inclinations, or inordinate Passions, in which we have formerly been held Captive.

And for the time to come, beget in us a true Faith, a sincere Repentance, an enflamed holy Love towards thee, that we may delight ourselves in thy Commandments, that we may walk before thee in Uprightness; in an ingenious fear of displeasing thee, in a joyous carefulness of doing what is acceptable in thy sight: diligently seeking thee, constantly depending on thee, cheerfully submitting to thy will, and zealously practising it in the duties of our several Callings, with godly sincerity and constancy unto our lives end.

Here subjoin Intercession, &c. Page 153.



*A Family Prayer on Wednesday Night.*

**A** Almighty God and gracious Father, in thy Son Christ Jesus, we thy poor Creatures humbly appear again in thy Presence, acknowledging with all hearty Affection, that our Beings, and all the Comforts of them, depend on thee, the Fountain of all Good; we have nothing but what we have received from thence, and is owing entirely to thy free and bounteous Love, O blessed Creator, and to the unsearchable riches of thy Grace, O blessed Redeemer. To thee therefore our God and Saviour be given by us, and all whom thou hast made to know how Great and Good thou art, all Honour and Praise, all Love and Service; as long as we have any Being.

We lament our folly and ingratitude, that we have not done it from our very first knowledge of thee. Every day we are bound, by an indispensable obligation of mercy and kindness, which we receive from thee, particularly thy Fatherly care over us the day past; Lord, make us truly thankful unto thee, and be pleased to continue thy Goodness unto us. Look down upon us who are now before thee, and dare not give sleep to our Eyes, or slumber to our Eye Lids, till we have renewed our Covenant with the God and Father of Mercies, and have humbly offered unto thee our Souls and Bodies as a reasonable Service.

Be therefore pleased, O Lord, to forgive all the Sins of our past Lives, particularly the Omissions and Commissions of this Day, for which alone, shouldst thou enter into Judgment with us, thou mightst justly condemn us to the lowest Hell,  
and

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and give us our portion with Hypocrites in utter Darknes.

Blessed Lord, we desire, from the bottom of our Hearts, to be sensible of our manifold Ffailes and Infirmities, and of that Law in our Members, that is always Warring against the Law of our Minds; so that whenever we would do good, evil is present with us, and intermingles with our very Prayers, and disturbs our most religious Duties and Performances.

And therefore it is, that utterly renouncing our own Righteousness, as Dung and Drabs, we fly to him, who is our Advocate with the Father, Jesu Christ the Righteous, desiring him to wash away our Sins with his own precious Blood, and to present us unto thee, our God, pure and spotless.

And for his sake, we humbly beseech thee, O Lord, to lighten our Darknes, and by thy great mercy, to defend us from all perils and dangers this Night, giving us a moderate and refreshing Rest, free from frightful Dreams, and sinful Imaginations, which are the evil Effects of our corrupt Natures.

When we awake, let our Souls be filled with Heavenly Thoughts, and pious Meditations, always remembring, That we are in the presence of a God, who knows our down-sitting and our uprising, who understands our thoughts a far off, and is acquainted with all our ways.

If we should be so vain and foolish, to believe that the Darknes would cover us, the Night shall be light about us; the Darknes hideth not from thee, but the Night shineth as the Day: The Darknes and the Night are both alike to thee.

And forasmuch as the closing of our Eyes to rest

so

so nearly resembles Death, and our Beds are but models of our Graves, out of which we must one Day be called, by the sound of the last Trump, to arise and come to Judgment; let this, and every Evening, and every Morning of our Lives, put us in mind of our Dying Hour.

Make us therefore sensible, how highly it concerns us, while we have health of Body and soundness of Mind, to arm our selves, like good Souldiers, with Christian Courage and Resolution, for our Death-bed conflicts with mortal Diseases, and the malice of Spiritual Enemies.

That to Death, which is to so many others, the King of Terrors, may be to us a kind Friend, and a welcome Guest; and we may, with all cheerfulness, quit these Houses of Clay, and fleshly Tabernacles, and exchange the Troubles and Sorrows of a painful Pilgrimage in a Valley of Tears, for the Joys of Heaven, and Everlasting Happiness, with blessed Saints and Angels in the highest Heavens.

We also pray for the good of all Mankind as well as our own, especially that all Christian People may walk worthy of thy Gospel, and live together in Peace and Unity; and let the sincere profession and practice of thy true Religion, be continued to us and to all Generations.

Direct our Governours, bless our Friends, and be good to all that are in any trouble and affliction, and make us truly thankful that we are in a more easy Condition. Lord continue thy mercies unto us, and help us to make a wise and Christian use of them, and all the Talents committed to us; that at the last we may be approved faithful Servants, and enter into the joy of our Lord. In whose holy Name and words, &c.

A Fa-

# 172 *Thursday Morning Prayer.*

## *A Family Prayer for Thursday Morning.*

**O** Lord our God, the Almighty Creator of Heaven and Earth, thou pure immaculate Spirit of Holiness, humble us under a sense of our meanness as indigent and dependant Creatures, of our exceeding great vileness, and impurity as Sinners, and hear us sinful dust and ashes, that in the multitude of thy Mercies come into thy presence to make our Supplications before thee. O cast us not away from thy presence, nor take thy Holy Spirit from us, but let his assistance help all our infirmities, and make all our Oblations acceptable before thee.

For we must acknowledge that we have retained too much distraction of thoughts, and deadness of Spirit, much of custom and formality, want of relish, want of zeal and fervour, in our very religious Exercises. We have been prone to deceive our selves with shadows of Piety and Devotion instead of the substance, with a form of Godliness instead of the Life and Power thereof; and are content our selves with the bare Praises of thy Divine Perfections, which we have not had the holy ambition and sincerity of heart to imitate.

Lord, pardon the iniquity of our holy things! as also our innumerable omissions of duty, and commissions of evil, either in thought, word or deed, against thy Divine Majesty. The very multitude of our Sins is enough to amaze and affrighten us, to cover us with shame and confusion of face, but the vileness and ingratitude of our Misdemeanours towards so gracious a Father, so long-suffering a Preserver, so merciful a Benefactor, and obliging a Redeemer,

## Thursday Morning Prayer. 173

Redeemer, the remembrance of this is enough to sink us into desperation. But thy mercies are unlimited and unbounded. O the riches of thy Grace, that thou wilt receive repenting Sinners again into thy favour. O let this goodness of thine lead us to such a repentance as may fit us for thy Pardon and Acceptance.

And to the pardon of our Sins, we implore a Divine Power to enable us to subdue them; fix in us a perfect enmity against whatever thou hast forbidden, and is contrary to thy blessed Will and Nature, and dispose us to such an entire Affection to thy Commandments, that they may become our choice and our desire. O that we may walk more circumspectly for the future, Redeeming the time, because the days are evil! O that we may give all diligence to make our Calling and Election sure! O that the unspotted life of Christ Jesus may be formed in us, with a sure Hope of Everlasting Glory.

Fill us with a full knowledge of thy Will, in all Wisdom, and spiritual Understanding, and assist us with thy Grace unto the conscientious practice thereof. Increase in us that Faith which worketh Divine Love, which purifieth the Heart and Life, and overcometh the wicked World, the Flesh and the Devil.

Sanctify all thy dispensations of Providence towards us, make us Humble in Prosperity, Patient in Adversity, and with Thankfulness and Contentment sweeten all our Enjoyments. O that we may mind more the one thing necessary, that we may seek in the first place the Kingdom of Heaven and its Righteousness, and whatever other things we leave undone, we may be still working out our Salvation with fear and trembling.

Here subjoin Intercession, &c. Page 150. A Fa-

*A Family Prayer on Thursday Night.*

**M**ost glorious God and merciful Father, heart full of Incomprehensible Power and Majesty, whose Glory the very Heaven of Heavens is not able to contain. Look down we pray thee mercifully upon us thy sinful Creatures, and again prostrate our selves before thee, humbly confessing our manifold Sins and Trespases.

O Lord, we are conscious to our selves how highly we have offended thee, although we stand indebted to thy bounty for all that we have, or have to enjoy, either in the present Life, or that which is to come. For we must confess, besides our natural corruption and original depravity, our Appetites and Passions have been inordinate and predominant, in so much that we have daily violated our Baptismal Vow, and thy holy Commands, just and righteous Laws.

And as a further aggravation of our guilt, O Lord, we cannot extenuate our Disobedience, as having been mostly committed through ignorance and inadvertency, but do acknowledge with shame and reluctancy of Mind, that we have often transgressed against the convictions of Reason, and the clearest Revelations of thy Will in the Gospel of thy Son, against the motions of thy Holy Spirit, and our own repeated Vows and Purposes of Reformation. Even our Consciences do accuse us, and our Sins witness against us, and we know O God, that thou art just and holy, who wilt not justify sinners, or acquit the guilty without sincere Repentance and future Amendment. So that shouldst thou enter into judgment with us we could expect



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expect nothing but Eternal Condemnation, and Exclusion from thy presence for ever.

But O merciful Father, we most earnestly and unfeignedly repent us of all our past Sins, beseeching thee in the multitude of thy Mercies, and the invaluable Merits of thy blessed Son Jesus Christ, to forgive and pardon all our offences. And by his precious Blood which was shed for us, to cleanse and purify us from all filthiness both of Flesh and Spirit, perfecting holiness in thy Faith and Fear.

We pray thee also, most loving Father, to renew in us whatsoever has been decay'd by the fraud and malice of the Devil, or by our own carnal will and frailties; help us daily to grow in Grace, and in the Love and Knowledge of our Lord and Saviour Jesus Christ; to which end be pleased to regenerate our Natures, to illuminate our Understandings, to refine our Affections, to regulate our Passions, to sanctify our Wills, that they may be intirely conformable unto thine, and dedicated to thy Service.

O let us abound in the work of Faith; in the patience of Hope, and in the labour of Love, that we may be fitted to undergo all the dispensations of thy Providence, knowing how to want, and how to abound, and in every estate to be content; and that the grace of God which hath appear'd to Men, and brought Salvation, may teach us to deny all Ungodliness, and Worldly Lusts, and to live soberly, righteously, and godly in this present World, looking for the blessed hope of the glorious appearance of the great God, and our Saviour Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and purify to himself a peculiar People zealous of good Works.

Here subjoin Intercession, &c. Page 150. *A Fa-*

*A Family Prayer on Thursday Night.*

**M**ost glorious God and merciful Father, who art full of Incomprehensible Power and Majesty, whose Glory the very Heaven of Heavens is not able to contain. Look down we pray thee mercifully upon us thy sinful Creatures, and again prostrate our selves before thee, humbly confessing our manifold Sins and Trespases.

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## Thursday Evening Prayer. 173

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But O merciful Father, we most earnestly and unfeignedly repent us of all our past Sins, beseeching thee in the multitude of thy Mercies, and the invaluable Merits of thy blessed Son Jesus Christ, to forgive and pardon all our offences. And by his precious Blood which was shed for us, to cleanse and purify us from all filthiness both of Flesh and Spirit, perfecting holiness in thy Faith and Fear.

We pray thee also, most loving Father, to renew in us whatsoever has been decay'd by the fraud and malice of the Devil, or by our own carnal will and frailties; help us daily to grow in Grace, and in the Love and Knowledge of our Lord and Saviour Jesus Christ; to which end be pleased to regenerate our Natures, to illuminate our Understandings, to refine our Affections, to regulate our Passions, to sanctify our Wills, that they may be intirely comfortable unto thine, and dedicated to thy Service.

O let us abound in the work of Faith; in the patience of Hope, and in the labour of Love, that we may be fitted to undergo all the dispensations of thy Providence, knowing how to want, and how to abound, and in every estate to be content; and that the grace of God which hath appear'd to Men, and brought Salvation, may teach us to deny all Ungodliness, and Worldly Lusts, and to live soberly, righteously, and godly in this present World, looking for the blessed hope of the glorious appearance of the great God, and our Saviour Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and purify to himself a peculiar People zealous of good Works.

Here subjoin Intercession, &c. Page 150. A Fa-

*A Family Prayer for Friday Morning.*

**O** Almighty and Eternally Blessed Lord God, Glorious in Holiness, fearful in Praises, doing Wonders; thou art high above all Nations, and thy Glory is above the Heavens, whose loving kindness is better than Life, before whom all things are naked and open; thou knowest our down-lying and our up-rising, and art acquainted with all our ways; there is not a thought in our hearts but thou knowest it altogether; and yet so foolish have we been as to sin against thee both in thought, word, and deed, rendring our selves thereby not only unworthy of the least favour from thee, but justly liable to thy Wrath and Vengeance.

We must acknowledge, O God, that to us belongs nothing but shame and confusion of face for ever: We are vile by Nature, and have made our selves more vile by practice; our Transgressions have multiplied upon us, and have been attended with many high Aggravations, in that we have neither fear'd thy threatnings, nor valued thy Promises; nor would we be reclaimed by Mercies or Judgments. We have lived as if we had nothing to fear or hope from thee, either here or hereafter; insomuch that our Sins are too notorious to be conceal'd, and too heinous to be excus'd.

This our way has been our folly, and therefore we come unto thee, O holy Father, beseeching thee to Pardon all that we have done amiss, according to the multitude of thy tender Mercies, and for Christ Jesus's sake, to blot out all our offences. O suffer us not to perish in our Sins, but magnify the

## Friday Morning Prayer. 177

the riches of thy Grace in the Salvation of our Souls.

Lord, fit and prepare us more and more for that Eternal Redemption, and the Benefits thereof which Christ has obtain'd for us. Give us such Repentance towards God, and Faith in our Lord Jesus Christ, as may fit us for Pardon and Peace, for Mercy and Grace; and we beseech thee to give us Grace to live as the Redeemed of the Lord, and to walk worthy of Christ, who gave himself for us, that he might redeem us from all Iniquity, and purify unto himself a peculiar people zealous of good works; we are not our own, but are bought with a price, even with the precious Blood of Christ: O let us then glorify God in our Bodies, and in our Spirits, which are his.

Give us to know Christ, and the power of his Resurrection, that like as Christ was raised up from the dead by the Glory of the Father; so we also may walk in newness of Life, and may mind those things which are above. Let the love of Christ constrain us, his love in dying for us; and let us not live unto our selves, but unto him which died for us, and rose again.

Enable us to walk worthy of the Gospel, and of the Grace of God; and as we are taught thereby to deny all ungodliness and worldly Lusts, and to live soberly, righteously, and godly in this present World; and herein to exercise our selves to have always a Conscience void of offence towards God and towards Men; that being sanctified throughout, all the Faculties of our Souls, and Members of our Bodies, may become Instruments of Righteousness unto holiness in thy service, and to thy Honour, and that we may be always abound-

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ing in the work of the Lord, as knowing that our labour shall not be in vain in the Lord.

Accept, O Lord, our humble thanks for all thy manifold Mercies, both Spiritual and Temporal, for thy care and protection of us the Night past; that thou hast refreshed us with sleep, and preserved us to the beginning of another day; as thou dost lengthen out our Life, so continue to us thy loving kindness, which is better than life it self. Let thy kindness watch over us this day, to secure us from those many dangers and evil accidents, to which we are always exposed.

And grant us thy Blessing and furtherance in our lawful Employments: But especially we beg the presence and assistance of thy Grace to preserve us from Sin, and all temptations to it; that neither inbred Corruption, nor the Snares of the World, nor the suggestions of Satan, may draw us aside from the way of Righteousness; but let a pious fear of thy great and holy Name, and the consideration of thy All-seeing Eye, always possess our Souls.

When we are conversing with others, let us behave our selves with all humility and meekness, in all our words and actions, esteeming others better than our selves, and doing to others what we would be willing they should do unto us, being patient, gentle, and easy to be intreated; slow to wrath, and ready to forgive all those that have trespassed against us, until seventy seven times; Loving our Enemies, doing good, and shewing kindness, as we have opportunities, to those who hate, persecute, and despightfully use us.

Living in humble Obedience to, and heartily praying for Him that has the Supream Power over

us,



*Friday Morning Prayer.* 279

us, that his Government may be happy both to himself and his Subjects. Bless all who are related to him, or who are in Authority under him. Let us not be Busy-bodies in other Mens matters, no Whisperers, Tale-bearers, Slanderers, or Back-biters, no Deceivers, or Covenant-Breakers; but sincere and upright in all our dealings and transactions. No lovers of Earthly Treasure, no Worshipers of Gold and Silver, or greedy of filthy Lucre. With all cheerfulness and alacrity, dealing our Bread to the hungry, giving drink to the thirsty, Cloathing to the Naked, visiting the Sick, relieving Prisoners, redeeming Captives, helping the Fatherless and Widows, comforting and assisting the desolate and oppressed, and never shutting up the Bowels of our compassion from any who want our help or assistance.

Lord, bless thy Universal Church, cleanse and defend it from all Corruptions, and let all Nations embrace the saving Faith of Christ: More especially be propitious to thy Church and People of this Kingdom; give the Afflicted patient submission to thy good pleasure, and an happy deliverance out of all their troubles.

We intreat thy special Love and Kindness to all who are our Friends, or more nearly related to us: Bless them in all their concernments, both of body and Soul: Make them good and prosperous here, and Eternally happy hereafter.

O Lord, pardon the imperfections of this our Devotion, and grant thy favourable acceptance, through the Merits and Intercession of thy blessed Son our alone Saviour Jesus Christ, who has commanded us thus further to pray unto thee.

Our Father which art in Heaven, &c.

*A Family Prayer on Friday Night.*

**M**ost Glorious Lord God, and merciful Father in Christ Jesus, who inhabitest the highest Heavens, and yet art pleased to dwell in the lowly Hearts; and hast promised, that whereever Two or Three are gathered together in thy Name and Fear, Thou wilt be there in the midst of them.

We thy poor and unworthy Servants, who are less than the least of all thy Mercies, desire in all humility to offer up unto thee this our Evening Sacrifice of Praise and Thanksgiving; We acknowledge, O Lord, that it is of thy Mercies that we are not consumed, because thy Compassions fail not. Thou hast not dealt with us after our Sin, nor rewarded us according to our Iniquities: But thou hast spared us according to the greatness of thy Mercy, and kept us unto this present moment: In thee we live, move, and have our Being, with all the comforts thereof.

What have we, O Lord, which we have not received of thee? The Mercies of this Life, the Means of Grace, and the Helps and Advantages for that better Life which is to come, they are all from thee: And by these Mercies we should have been perswaded to offer up our selves a Living Sacrifice, holy and acceptable unto thee, O God, which is our reasonable service.

But we confess, O Lord, that we have not rendered unto thee according to what we have received from thee, we have been unthankful, and have not glorified thee as God. We have sinned against thy Law both written in our Hearts, and revealed in thy Word. We have sinned against

*Friday Evening Prayer.* 181

gainst thy Precepts and Promises, and against the glorious Light of thy Gospel; nor have we walked agreeably to that excellent Pattern of Holiness shining out therein; even the Life of Christ, who left us an Example that we should follow his steps.

We have sinned against thy Mercies, and against thy Judgments, against the Motions of thy Holy Spirit; and against many solemn Vows and purposes of Amendment. O holy Father, we confess, we have sinned against Heaven and in thy Sight, and have made our selves unworthy to be called thy Children. And therefore to us belongeth nothing but shame and confusion of Face, and the Wrath to come.

But there is forgiveness with thee, O Lord, that thou maiest be feared. To the Lord our God, belong Mercies and Forgivenesses, though we have rebelled against him. Thou hast declared thy self in thy Word to be the Lord, the Lord God, merciful, gracious and long-suffering; forgiving Iniquity, Transgression and Sin, not willing that any should perish, but that all should come to Repentance: Thou willest not the Death of Sinners, but hadst rather they should turn from their evil ways and Live: Thou didst so love the World, that thou gavest thine only begotten Son Jesus Christ, that whosoever believeth in him should not perish, but have everlasting Life: Thou didst send thy Son to be the propitiation for our Sins, that we might Live through him.

Good Lord, we pray thee give us such a thorough sight and sence of our Sins, as may beget in us an holy hatred of them, and that godly sorrow for them which worketh Repentance not to be repented of. Give us therefore to repent and turn to

God, and do Works meet for Repentance, and by Repentance fit us for Remission and Pardon of Sins. Lord, bless us in forgiving our Iniquities, and in turning every one of us from them; bless us with all Spiritual Blessings in Christ Jesus; wash us in his Blood, who is the Lamb of God who taketh away the Sins of the World, and purge our Consciences from dead works to serve Thee the living God. And let thy Holy Spirit sanctify us wholly and throughout, in Spirit, Soul and Body; that we may be kept pure and blameless to the coming of the Lord Jesus Christ.

*Intercession.*

**I**N whose prevailing Name and Intercession, we beseech thee that thou wouldest manifest thy Goodness and thy Power throughout the World; that the rest of Mankind may at last be so happy, as to become acquainted with the exceeding riches of thy Grace in Christ. That all the Gentiles may rejoyce with thy People, and we may with one Mind, and one Mouth glorify thee, our God, even the Father of our Lord Jesus Christ.

Purge and purify all Christian Churches from all Corruption of Doctrine and Life; and let the Doctrine and Truth, which is according to Godliness, prevail more and more in the World, against the Spirit of Errour and all false Doctrine whatsoever.

Bless the Protestant Reformed Churches with Peace among themselves; sanctify them through thy Truth, make them sound and stedfast in the Faith, defend and deliver them from the Oppressions of their Enemies. Save thy People, and bless thine Inheritance; govern them, and lift them up for ever.

## *Friday Evening Prayer.* 183

In mercy look down upon these Kingdoms: Cause us to repent and to turn our selves from all our Transgressions, so Iniquity shall not be our ruin. Give us in this our Day to know the things that belong to our Peace.

Have mercy upon all Estates and Conditions of Men, from the highest to the lowest.

Establish the Kings Throne in Righteousness, that he may be a publick Blessing to thy People.

Give Grace and Wisdom to all the Senators and great Counsellors in all their Debates and Consultations.

Clean Hands and clear Consciences to the Judges and chief Magistrates, that so they may help the fatherless, and hear the cause of the Widow, and upon all occasions, act in their several Places, without the least partiality, or respect of Persons.

Spiritual Gifts and Graces to the Ministers of thy Word and Sacraments, that they truly, and faithfully feed the Flock committed to their Charge, and turn many unto Righteousness.

The Dew and Blessing of Heaven to Schools and Universities, that out of those Seminaries and Nurseries may grow up Plants that may be useful, both to Church and State, in their several Capacities and Generations.

Health and Happiness here, and the Joys of Heaven hereafter to all our Friends and Relatives, and to all those who have been any way instrumental to the good and welfare, either of our Souls or Bodies.

A Spirit of Reformation to the whole Commonalty, that they may all live in the true Faith and Fear of thee, our God, in humble Obedience to their Superiours, and in Brotherly Love and Charity one towards another.

## 184 *Friday Evening Prayer.*

Look down in much Mercy upon all the Sons and Daughters of Sorrow and Affliction. Lord, make them sensible that Affliction comes not forth of the Dust, neither doth Trouble spring out of the Ground; but that the Hand of the Lord hath done it, to whom alone belong the Issues of Life and Death, and who doth whatever pleaseth him in Heaven and in Earth, but never willingly afflicts or grieves the Children of Men; and then *why should we receive Good things at the hands of the Lord, and not Evil things? And, why should a living Man complain for the punishment of his Sins.* In the mean while, O holy Father, be thou graciously pleased, who art the great Physician of Soul and Body, to mitigate their Pains, to assuage their Griefs, and to lay no more upon Dust and Ashes, than thou enablest them to bear with Christian Patience, and a lively Faith, in the Merits and Mediation of Jesus Christ the Righteous, for the Remission of their Sins, and the Salvation of their Souls.

Fit us all for every Condition of Life, and make us mindful of our latter end, and of our departure out of the Body; That so when the time of our dissolution shall overtake us, we may leave this life in a pleasing prospect and good assurance of a better; and lie down in our Graves with hopes full of glorious Immortality.

These Mercies, O Lord, with the continuance of thy Blessing; and Almighty Protection, this Night, we humbly ask of thee for our Selves and Others, for the sake of thy dear Son Jesus Christ our Saviour. In whose prevailing Name and Words we further call upon thee,

Our Father which art in Heaven, &c.



## *Saturday Morning Prayer.* 185

### *A Family Prayer for Saturday Morning.*

**O** Almighty God, who dwellest in that light, which no Man can approach unto, and in whose sight there is no Creature that is not manifest; we cannot hide our Sins from thee, before whom Hell is naked, and destruction has no covering; we therefore humble our selves before thee, to confess our manifold Sins and Iniquities: O teach us so to confess and forsake them, that it may please thee to forgive us our Sins, and cleanse us from all unrighteousness.

O Lord, thou at first madest Man upright, but he corrupted himself, transgressed thy Command, and conveyed Sin down to his Posterity; so that we are a Seed of Evil Doers, by nature the Children of wrath, born with a Law in our Members that is still warring against the Law in our Minds, and striving to bring us into Captivity to the Law of Sin.

Wretched Men that we are, who shall deliver us from this Body of Death! for when we should do good, evil is present with us, and without thee we can do nothing but Sin against thee. Our Imaginations have been vain, and our Hearts deceitful above all things, and desperately wicked; our Wills in bondage to corruption: Our hands have been laden with Iniquity, our feet swift to run in the ways of destruction, and all our Members have been Instruments of unrighteousness.

And shouldst thou now enter into judgment with us, we could not be justified in thy sight, thou might'st justly give us the Wages of Sin, even Death Eternal: but, O Lord, thou hast promised, that  
when

## 186 *Saturday Morning Prayer.*

when the unrighteous forsakes his Ways, and the Sinner his doings, he shall not Dye but Live. O remember thy Loving Kindness, and pardon our Iniquities, for they are many and great. We fly from thee as a judge ; to thee, as a Saviour, beseeching thee, O God, the Father of Heaven, O God the Son, Redeemer of the World, O holy blessed and glorious Trinity, to have mercy upon us miserable Sinners. Spare us, good Lord, O spare thy People thou hast redeemed with thy most precious Blood. Forgive our past Transgressions, and for the future teach us to redeem our time, to run the way of thy Commandments, and to walk before thee in Holiness and Righteousness all our Days.

To which End we beseech thee, let not Sin reign in our Mortal Bodies ; but redeem us from our Iniquities, and purge our Consciences from dead Works, to serve thee the living God. O grant that in this our Day we may see and know, and follow the things that belong to our Everlasting Peace, before they be hid from your Eyes, and before the evil Day come, and all Opportunities of reconciling our selves to thee our offended God, be removed far from us.

Good Lord, help us so to order our selves, and all our affairs in our passage through things Temporal, that finally we lose not the things which are Eternal : Guide us by thy Counsel, Protect us by thy Providence, Assist us by thy Spirit, and let thy Grace never leave us till it hath brought us unto Glory.

Here subjoin Intercession, &c. Page 139.

## Saturday Evening Prayer. 187

### *A Family Prayer on Saturday Night.*

**O** Eternal God, the Father of Men and Angels, who art invested with essential Glories and Perfections. Thou art not only to be worshipped and adored for the Excellencies of thy Divine Nature, but as thou art the highest Object of our hopes and desires, the kind Parent of all things, and great Benefactor of Mankind; we are astonished with the meditation of thy infinite Attributes, and boundless Glory: and yet thou humblest thy self to behold the things that are in Heaven and Earth, thou searchest the Heart, triest the Reins, and ponderest all our doings, that thou maiest reward every Man according to his works.

With what reverence and humility, with what care and circumspection, with what uprightness and integrity, should we then daily endeavour to behave our selves in the presence of so exact and so constant an Observer.

But when we reflect upon the practices of our past lives, we find so opposite a deportment and behaviour, attended with so many aggravating circumstances, that hadst thou not declared thy self a God merciful, and gracious, who delightest not in the Death of a Sinner, but art willing to receive returning Prodigals, and humble Penitents, we durst not have presumed to appear in thy presence.

O Lord, we confess our selves deeply humbled at the remembrance of our past provocations, deprecating thy displeasure, and earnestly seeking Pardon and Forgiveness through the Merits and Propitiation of thy beloved Son Jesus Christ.

We

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We thankfully acknowledge thy unspeakable forbearance and long-suffering, in that we are still living Monuments of thy Mercy, that thy wrath is not kindled into irreversible Destruction, neither the door of Salvation for ever shut up against us.

O therefore make us wise to consider our latter end, that while the day of Grace, Health and Opportunity remains, We may timely provide for the great and momentous Concerns of Eternity.

To which end be pleased to assist us with thy holy Spirit, that we may mortify and subdue our corrupt passions and affections, and overcome the temptations of the World, the Flesh, and the Devil. And grant that for the future we may watch more carefully, resist more vigorously, pray more fervently, and walk more circumspectly: that having devoted our selves intirely unto thee, we may during our short pilgrimage here, go on from imperfection to strength, from Acts to Habits, from Habits to Confirmation in all the heavenly Graces, till they are consummated in everlasting Glory, through Jesus Christ our Lord.

And, O Lord, as thou hast safely brought us to the close of this Week, we beseech thee to continue still thy Loving Kindness both to our Souls and Bodies; Fit us for the Religious Duties of the approaching day, and as thou hast appointed it a Day to be kept holy to thy self, grant that we may perform such services as may be acceptable unto thee. When we go to thy House to offer up our publick Worship, do thou accompany us thither, and let us behave our selves there with all Reverence; giving serious Attention unto thy word, that it may be like good seed sown in good ground, and bring forth fruit in our lives, in a plentiful manner,

## Saturday Evening Prayer 189

manner, to the glory of thy Name; and the Eternal comfort and Salvation of our Souls in the great day of our Lord Jesus.

And superadd this, O Lord, to all the Grace and favour which thou hast shewn us all along in Life, not to remove us hence but with all advantage for Eternity, when we shall be in a due preparation of Mind, in a holy constitution of Soul, in a perfect renunciation of the guise of this mad and sinful World, when we shall be intirely resigned up to thee, when we shall have clear acts of Faith in God and Jesus Christ, high and reverential thoughts of thee in our Minds, enlarged and inflamed Affections towards thee, &c.

And whensoever we shall come to leave this World, which will be when thou shalt appoint, for the issues of Life and Death are in thy hands) good God, afford us such a mighty power and assistance of thy good Spirit, that we may have aid and consolation in believing, and avoid all corruption of Mind, all doubtfulness and uncertainty concerning our Everlasting Condition, and at length depart in the Faith of God's Elect, and in full assurance of a blessed Resurrection by Jesus Christ; who rose again from the Dead, and is become the First-fruits of them that slept.

In the mean time grant, O Lord, that the life which we now live in this World, may be a patient continuance in Well-Doing, in a joyful expectation of the blessed Hope, and the glorious appearance of the great God and our Saviour Jesus Christ.

Here subjoin Intercession, &c. Page 159.

*A Prayer*

*A Prayer for preparation for Death, which may be added to any of the former, by a Family.*

**O** Blessed Saviour, thou most righteous Judge Eternal, ordained by thy Father to be Judge both of quick and dead, whereof he hath given us Assurance in that he hath raised thee from the dead.

O raise us from the death of Sin unto the life of Righteousness, and hereby fit and prepare us for the day of Death and Judgment; and, blessed be God, that thou, O merciful Jesu, art to be our Judge, who by assuming Humane Nature wast toucht with a fellow feeling of our infirmities, being in all points tempted as we are, yet without Sin; that thou mightest have compassion on us, thy Brethren, who are tempted, and that we might come the more boldly to thy Judgment Seat, fulfilling Grace to help in that greatest time of need.

O may we obtain mercy when our Lord enter into Judgment with us! may we be Acquitted when Tryed; may our Saviour look on all he has done, on all he has suffer'd on our behalf, when making inquisition what we have done, spoke, or thought: and may he for the satisfaction purchased by his blood, be gracious unto us. To which end, cause us to live as if we ever heard that arousing Summons in our Ears, Awake ye dead, and come to Judgment.

O make us in apprehension hereof to judge and examine our past courses, and to correct and reform whatever we find amiss in them: let the habitual remembrance of the last Day of trial, quicken us to a more than ordinary holy preparation for it, that we may expect it with comfortable Hope, and be



be acquitted in it, pleading our Lord's most perfect Obedience, and relying wholly on his Meritorious Expiation; and may we at length be blest with the enravishing approbation of, Well done, Good and Faithful Servants, enter ye into your Master's Joy.

And since we are here but Strangers and Pilgrims, and meet with many temptations from the World, the Flesh, and the Devil, to draw us into sin, and make us negligent of our Duty, and unmindful of our great Concern, the preparing for Death and Judgment: We beseech thee, let no Worldly Affairs hinder us from being always in a readiness, for our last and final conflict with the Prince and Powers of Darkness, who knowing the shortness of our time, and through the malice of their nature, will make their fiercest Assaults upon Deserting Souls, when they are struggling with Bodily Sins, and sharp Diseases, and drawing nigh to their last Agonies: Endeavouring to make them despair of God's Mercies in Christ Jesus, and quit their Hopes of Eternal Life and Happiness.

And because these invisible Enemies by their power and subtilty, knowing our inclinations and infirmities, may set upon us when we are most unguarded. Be pleased, O Lord, to send thy blessed Angels and Ministering Spirits, to Comfort and Assist us in all those fiery Tryals and Temptations; Above all let thy Grace and holy Spirit be always ready to strengthen us, that by the power of thy might, we may overcome the power and malice of Sathan, and all our Spiritual Enemies, and abide in peace, and in comfortable Hopes of a blessed Immortality, till thou shalt please to translate us from this World of Tryals and Conflicts, into the Regions of Peace, and crown all our Victories with an Eternal Triumph in thy Kingdom of Glory. *Amen.* A

*A Paraphrase on the Lord's Prayer.*

**O** Merciful Lord God, who hast vouchsafed to adopt and receive us Thy unworthy Creatures into the number of Thy Children, and Heirs of thy Kingdom, we beseech thee grant us the assistance of thy Grace, that we may reverently worship thee; diligently serve thee; and readily and cheerfully obey thy holy Will here on Earth, even as those Blessed Spirits do in Heaven.

And whereas by reason of our many weaknesses and frailties we are often hindred, and always negligent in the performance of these Duties, We beseech thee continually to relieve and supply us with all Spiritual and Temporal necessities, for our help and furtherance in thy Service.

And in whatsoever we have hitherto been wanting, or have otherwise transgressed thy Holy Will, we beseech thee mercifully pass by and pardon it; even as we our selves do heartily and sincerely forgive all those who have wronged or offended us.

And that we may not for the future fall again in the like Sins, we beseech thee graciously to assist and preserve us in all Temptations, and powerfully defend and deliver us from all the assaults of our daily Enemies, the World, the Flesh, and the Devil.

For Thou, O Lord, art the Supreme King; thou art able to do all things, and to thee is due the Honour and Glory of all, both in this world; and that which is to come. *Amen.*

And thus the very excellency of the Prayer itself, both for the Matter and Method, beside the dignity and veneration of the Author, may sufficiently commend it to our daily use. *Prayers*

## Prayers for particular Persons.

*A Collect before reading the Scriptures.*

Blessed Lord, who hast caused all holy Scriptures to be written for our learning, Grant that I may in such wise hear them, read, mark, and inwardly digest them, that by patience and comfort of thy holy word, I may embrace, and hold fast the blessed hope of everlasting life, which thou hast given us in our Saviour Jesus Christ. *Amen.*

*Another.*

O Gracious God and most merciful Father, who hast vouchsafed us the rich Treasure of thy Word. I beseech thee let thy Spirit help my infirmities, that I may rightly understand thy Will therein, for my direction and comfort in all my Actions, through the whole course of my Life: O let abide in me, that I may be furnished unto all good Works; till I shall peaceably and happily come to the end of my Race, where I shall receive the blessed reward of all holy Duties, even Eternal life in thy Kingdom of Glory, through thy Mercy in Christ Jesus my Saviour. *Amen.*

Then let a Chapter in the Old and New Testament be read in order, that so every day you may be instructed, both in the Law and in the Gospel: And also before Morning and Evening Prayer, it will be convenient, if we permit, to read the Psalms as they are appointed for the days of the Week; or else the preceding Psalms as they are set down in this Book before Morning and Evening Prayer.

O

*A Psalm*

*A Psalm on the Lord's Day Morning.*

**P**reserve me, O God, for in thee have I put my trust.

Have mercy upon me, O God, after thy great goodness; according to the multitude of thy Mercies, do away my offences.

For I acknowledge my faults, and my Sin is ever before me.

Praise the Lord, O my Soul, and all that is within me, Praise his holy Name.

Praise the Lord, O my Soul, and forget not all his Benefits.

Who forgiveth all thy Sin, and healeth all thy Infirmities.

Who saveth thy Life from destruction, and crowneth thee with Mercy and loving-kindness.

The Lord is full of Compassion and Mercy, long suffering, and of great goodness.

Like as a Father pitieth his own Children, even so is the Lord merciful unto them that fear him.

For he knoweth whereof we are made, he remembereth that we are but dust.

The Lord is loving unto every Man, and his Mercy is over all his Works.

Let all those that seek thee, be joyful and glad in thee, and let all such as love thy Salvation, say all ways, The Lord be praised.

Thou art my God, and I will thank thee; thou art my God, and I will praise thee.

O let my Mouth be filled with thy Praise, that I may sing of thy glory and honour all the day long.

My Mouth shall speak the praise of the Lord, and let all flesh give thanks unto his holy Name for ever and ever. *Amen.*

Glory be to the Father, &c.

*Morning*

## *Prayers for particular Persons. 193*

### *Morning Prayer on the Lord's Day.*

Almighty and most Glorious Lord God, thou art the greatest, and the most Excellent Being; Infinite in all Excellences and Perfections. Thy Works are Wonderful, manifesting thy mighty Power, Wisdom and Goodness. Thou, Lord, art worthy of the Honour and Homage of all thy Creatures, that they love and serve thee, according to the Capacity and Nature which thou hast given them; and thou art so just, as to require of no Creature more than thou didst originally design and fit it to perform.

Thy Law is Holy, Just, and Good, and it is my high privilege and interest as well as Duty of all Rational Beings, to obey its Excellent Rules. Wherein, O Lord, I confess a just occasion to myself of shame and humiliation, having not received, as I ought, the many obligations I lie under to Love and Serve thee, and to keep thy Commandments. I have followed too much the pleasures and desires of my own Heart, and have inform'd myself too much to the corrupt Customs and Practices of this World.

Remember not, O Lord, the many Follies and Vanities of my Childhood and Youth, nor the innumerable Transgressions of my riper Years. Particularly my many deviations from the ways of Truth and Righteousness: Forgive my going in forbidden Paths, through the several stages of my Life, where through my ill Example, I may have drawn upon my self the guilt of other Mens Sins.

But, O Lord, being awaken'd by thy Grace into a sense of my Errors and Failings, with their

## 196 *Prayers for particular Persons*

heinous Aggravations; I now judge and condemn my self before thee, that I may find favour in thy sight, that my sins may be blotted out, and I may stand with comfort at last before thy Awful Tribunal, according to thy gracious Promises declared unto Mankind, even to all who sincerely Repent and truly Believe in our blessed Lord and Saviour Christ Jesus: For whose coming into the World to save lost Sinners, and to open the Kingdom of Heaven to all Believers, with Angels and Arch-Angels, and all the glorious Company of Heaven, I laud and magnify thy holy Name, as I likewise do for thy other Mercies and Favours daily and hourly bestowed upon me.

I bless and praise thee, for giving me a Being in the World, for that admirable frame and structure of my Body while I lay inclosed in my Mothers Womb, for breathing into me the breath of Life, and enduing me with a reasonable Soul after thy own Image and Likeness; for being Born where the Gospel of thy Son is openly preach'd and profess'd, and not among Heathens, Turks, or Infidels: For the unparallel'd Pattern of all Goodness, in the Life of the holy Jesus, and for the pious Examples of the blessed Patriarchs, Prophets, Apostles, and Martyrs, who with their own Blood, have trac'd out for us, the true Way to Life and Happiness; beseeching thee, that I and all thy faithful Servants, following their good Examples, may with them be made partakers of Everlasting Life in the World to come.

I thank thee, O Lord of Heaven and Earth, for the wonderful Works of the Creation, of which we all enjoy our shares and Proportions, for the Sun that shines by Day, and for the Moon and



*Prayers for particular Persons.* 197

stars that rule by Night, and by their regular motions, and sweet Influences, serve for Signs and Seasons, Days and Years; for the Clouds that give Rain, and drop fatness upon our Fields and Meadows, and for the Springs that gush up by the Mountains, and run down among the Vallies; preserving to us the appointed times of Harvest, and giving us the kindly Fruits of the Earth in their due and proper Seasons; for our Food and Raiment, and all the good things of this Life; with our manifold preservations from sundry Deaths and Dangers; particularly for protecting me, and all that belong to me the past Night, and bringing us safely to another Day of holy Worship and Service, and so giving us longer time and space of Repentance, as also farther means of Grace and Amendment. Lord, prepare my Soul for a holy intercourse with Heaven, that all its powers may be abstracted, and fix't upon Spiritual Objects. Stir up my Mind to a diligent Attendance on thy publick Ordinances; and be thou graciously present in the solemn Assemblies of thy Saints, to influence the Devotion of thy Servants, that we may hear thy Word with Reverence and Attention, and offer up our Supplications with zeal and fervency. O let our Prayers and Praises this day ascend as Incense, and the lifting up of our hands as an acceptable Sacrifice.

Lord, continue thy Ordinances unto us in all the happy Purity of the Establish'd Religion; and sanctify our sincere use of them with a mighty Efficacy and Success, to the Regenerating of our Natures, and the Reforming of our Lives. Bless all thy Mercies unto us, and keep us the remainder of this day from all things that may be hurtful to our Souls and Bodies.

198: *Prayers for particular Persons*

*Intercession.*

**I** Humbly implore thy Mercy and Favour for  
Mankind, have Compassion upon the Souls that  
thou hast made, and rescue them from the way  
of Perdition.

Maintain and prosper thy Church in the World  
let it abound in Truth and Piety, and enjoy  
entire Tranquillity and Peace. Let them Prosper  
that seek its Success and Enlargement, and let  
Enemies be scatter'd.

Be merciful to these Nations, deal not with us  
according to the desert of our many Provocations.  
Bless us with Unity and Peace, and let Piety and  
Vertue abound amongst us, and whatever may  
render us well-pleasing in thy sight.

Succeed the Endeavours of our Governours to  
promote the Publick Good.

Give to the Clergy a Spirit of Prudence and Sa-  
fety, Faith and Charlty, Diligence and Watchful-  
ness, that they may declare thy will unto the Peo-  
ple faithfully, dispense the Sacraments rightly, and  
intercede with thee for thy Servants acceptably, and  
be living Examples of all Vertue and Religion, un-  
to the Souls committed to their charge.

Do good abundantly to all that have done us  
Good, inable us to make Returns for their Kind-  
ness; Forgive our Enemies, and help us to over-  
come their Evil with Good.

Look in pity, O Father of Mercies, upon all that  
are in Affliction of Body or Mind, and deliver  
them out of all their sufferings; and all I beg  
for the sake of Christ Jesus, and in his Name, and  
in his Words.

Our Father which art in Heaven, &c.

*A Prayer*

## *Prayers for particular Persons. 199*

*Prayer at any time on the Lord's Day, or other solemn time of Devotion.*

O God who art the most excellent Nature; the Perfection of all Beauty, and the Foundation of all Graces, thou art a most pure and active Spirit, who art always listening to the Supplications of a World of Creatures that hang upon thee. I beseech thee open thine Ears of Mercy to my Prayers; And now that I am retired from the World, to converse with thee, and humble my self in thy Presence, and spread my wants and desires before thee: O let not my Mind be distracted and carried away with any sensual thoughts, or secular concerns, but fix my thoughts intirely upon thee and thy Glory. O let me consider, thou art an all-seeing God, whom I Worship; and knowest with what devotion of Mind, with what sincerity I desire, I now offer up my Supplications unto thee. O Lord, when I consider thy immaculate Innocence and Purity, and my own deformity, through Original and actual pollution, the distance seems so great, that hadst thou not commanded me I durst not have presum'd to appear in thy Presence.

O Lord, I must confess I have sinn'd against thy Knowledge and conviction, against many solemn Vows and Resolutions, against the means of Grace, and the obligations of thy goodness, thy patience and forbearance towards me; insomuch that I am a living Instance and Wonder of thy Mercy. O blessed, for ever blessed be thy Name for the manifold experiences I have had of thy Fatherly Love, and unspeakable Good will.

## 200 *Prayers for particular Persons.*

O holy Father, I beseech thee hear the intercession of thy beloved Son for me, since thou hearst him, in the behalf of his Crucifiers. O blessed Jesu, my Saviour and Redeemer, I beseech thee to hear me: O let me not perish now, that Salvation is purchased by the price of thy own most precious Blood for Sinners; but build up and repair this Tabernacle, which is scatter'd and ruin'd by Sin and Disobedience, and then be thou pleased to dwell in it by the presence and influence of thy holy Spirit. O let my reason be awaken'd, to exercise itself more in Spiritual things, and my heart be affected with a reverential fear, and affectionate warmth for thy Glory and the duties of Religion.

O Lord, make me to consider how dear my Salvation cost, which made the Son of God come down from the bosom of his Father, to make himself a Curse in my stead, that I might be advanced to Bliss. O let such lively impressions of his Crucifixion be imprinted on my Mind, as the remembrance of those convulsive Agonies, may restrain me hereafter from all known Sin, and keep me undefil'd from all Temptations; this would truly humble my Soul, and subdue the vain imaginations, whereby I have been wont to flatter my self into ruin; this would subdue the rage of passion, assuage those Winds and tempests, and make me to learn of Christ, who was meek and lowly in heart, that I might find rest to my Soul: to which purpose, O Lord, throw down all Pride, take from me all inordinate self-love and anxious solicitude after the Riches of this Life, make me loose and free in the possession of transitory things, as knowing that the true love of God, and of this World are incompatible, and do mutually destroy each other,

let

## Prayers for particular Persons. 201

let me account nothing Gain which is accompanied with the loss of thy favour : for what will all my wisdom in making provision for the flesh profit me, while I remain a Fool in the things of God, of Heaven and Eternity. Blessed Lord, it is the real desire of my Soul to serve thee, O that I may do it with uprightness and sincerity, with cheerfulness and alacrity, with fervency and constancy.

The preparation of the heart is of thee, thou givest the Will, O give me the strength; I can do nothing of my Self alone, thou must stop the current of Sin, and dry up the Fountain of natural Corruption, and destroy the whole Body of Sin.

Be pleased therefore to take an absolute possession of me, make my flesh obedient to my Soul, my Soul to Reason, my Reason to Faith, and my Faith to thy Will : O let me ever preserve a pure Heart, a good Conscience, and Faith unfeign'd; that howsoever thou disposest of me in this World, I may not lose the felicity of that which is to come, of which may thou be pleased to grant me such a modest assurance, as may animate my Heart with an heroick Courage against all Temptations, which may invigorate my Endeavours, wing my Activity, and make me all Life and Spirit in the Exercises of my Christian Profession, and to Crown all, make me persevering unto the End, that when I shall finish my course here, and put off humane Nature, I may be cloathed with Immortality, and pass the Gate of the new *Jerusalem* (that blessed City) with Peace and Joy, and lay all my victories at thy feet, and go away into Eternity, with Palms in my Hand, and Hallelujah's in my Mouth, and Praise thee with Angels and Saints, and all the Host of Heaven, unto Eternal Ages. *Amen.*

*A Psalm*

*A Psalm on the Lord's Day at Night.*

**T**HE Lord is nigh unto all that call upon him;  
yea, all such as call upon him faithfully.

He will fulfil the desire of them that fear him;  
he also will hear their cry, and will help them.

The Lord preserveth all them that love him;  
but scattereth abroad the ungodly.

I will give thanks unto the Lord, with my whole  
Heart, secretly among the Faithful, and in the  
Congregation.

The works of the Lord are great, sought out  
of all them that have pleasure therein.

His works are worthy to be Praised, and had in  
Honour, and his Righteousness endureth for ever.

The merciful and gracious Lord hath so done  
his marvellous Works, that they ought to be had  
in remembrance.

He hath sent Redemption unto his People, he  
hath commanded his Covenant for ever: Holy,  
and Reverend is his Name.

The same stone which the builders refused, is  
become the head stone of the Corner.

This is the Lord's doing, and it is marvellous in  
our Eyes.

This is the Day which the Lord hath made;  
we will rejoyce and be glad in it.

Blessed is he that cometh in the Name of the  
Lord.

Thou art my God, and I will thank thee; thou  
art my God, and I will praise thee.

Every Day will I give thanks unto thee, and  
Praise thy Name for ever and ever. *Amen.*

Glory be to the Father, &c.

As it was in the beginning, &c.

*A Prayer*



*A Prayer on the Lord's Day at Night.*

**O** Most holy and ever blessed Lord of Heaven and Earth, who art good, and who doest good unto all thy Creatures, and above all the rest, unto the Children of Men, who are most unworthy of thy loving kindness; thou art infinite in Wisdom, in Power, and all other thy Divine Attributes and Perfections, and art unchangeably Holy and Blessed, the same yesterday, to day, and for ever, and doest never swerve or vary from the essential goodness and purity of thy own Nature.

Look down, I beseech thee, upon me a frail and sinful Creature, who am naturally defiled: Original Sin sticks to me, proneness to evil follows me, my Understanding is darkned, and all my rational Faculties depraved by Sin and Disobedience; my whole Life has been very inconsistent and contradictory to my Christian Profession. I have defaced the glorious Image of Heaven in my Soul, and been very barren and unfruitful in the Knowledge and Practice of my Duty. I have been a stranger to self-denial, mortification, and contempt of the World, and when my own profit, ease, or pleasure, have been indanger'd, how have I like the Disciples of Jesus most cowardly left him and fled. O God, thou maiest justly charge my Religion of having been too like that of the Pharisees, which chiefly consisted of superficial Observances, whilst they were strangers to Faith, Judgment, and the weightier matters of the Law.

O Lord, I am not able to give any tolerable account of my Time, or the various methods of thy Grace and Goodness, which thou hast afforded me

## 204 *Prayers for particular Persons*

me for my Reformation : And thus have I blinded my Reason, stifled my Conscience, quenched thy Spirit, and slept sincerely upon the brink of Eternal Perdition. I can say no more, but that I am ashamed ; O God, I am amazed ! I am confounded in thy Presence. But O thou, who knowest whereof I am made, and rememberest that I am but dust, pitty my frailty, and shut not up thy tender Mercies in displeasure against me.

And that I may obtain remission of sins, and a perfect reconciliation with thee, Lord, let the ample satisfaction of thy beloved Son Christ Jesus, make a full atonement for all my Offences ; and being justify'd by the saving efficacy of his Passion, I may become a fit Temple for the habitation of thy holy Spirit ; And let the blessed influences thereof, endue me with all such necessary divine Gifts and Graces as may purify my Nature, sanctify my Will, and establish me in every good Word and Work. Particularly inspire me with the Spirit of mortification, that I may always strive and fight against my sins, till I be more than Conquerour : Support me with a holy Hope, confirm me with an operative and a vigorous Faith, and enkindle in me a bright and a burning Charity, that so by the several methods of thy Spirit, I may overcome all carnal and spiritual wickednesses, and walk in thy Ways, and delight in thy Service, and perfect my Obedience, and be wholly delivered from the Dominion of Sin, and be for ever preserved from thy Wrath, and at last pass on to an actual fruition of the Glories of thy Kingdom ; where I shall admire and adore thee, and enjoy thee in that fulness of Pleasures, which are at thy Right Hand for evermore : And where all the Host of Heaven are continually

## *Prayers for particular Persons. 205*

continually Praising thee, the godly fellowship of the Prophets, the glorious company of the Apostles, the noble Army of Martyrs, and all the Blessed rest not Day nor Night, saying holy, holy, Lord God Almighty, which was, and is, and art to come.

Thou ever wast, and ever wilt be the fulness of all Goodness, Holiness and Truth, and therefore it is my Happiness as well as Duty, to unite my Heart with all the Glorious company above, and to bless thee O Father of Mercies, who hast brought me forth out of nothing, and made me such an excellent Creature ; who sent thy Son to seek and to save me when I was lost, and purchased me to thy self by his Blood, and washed me in the laver of Regeneration, adopted me for thy Child, instructed me in thy holy Gospel, and the principles of the Christian Religion. Blessed be that goodness of thine, which hast sent the holy Spirit so often to assist and comfort me in my Duty, and which still continues its Grace unto me, although I have formerly too much neglected, or abused its heavenly dictates : Lord, make me for the future willingly Obedient to all its gracious incitations to Piety and Goodness. Every day gives me new occasions to speak well of thy Name. I thank thee, O God, for the fresh pledges of thy love this Day vouchsafed unto me, in permitting me to go to thy House, and enjoy the holy Opportunities of Divine Worship and Service, in the Congregation of Christian Assemblies ; and being instructed in thy Will by the Word of Life : Lord bless all the means of Grace which I have this day by thy great Favour enjoy'd ; to the building me up in thy most holy Faith, and establishing my future Practice in  
all

## 206 *Prayers for particular Persons.*

all Vertue and Holiness, that so it may prove to my Spiritual and Everlasting advantage.

Lord, take an absolute possession of me, Rule in me by thy Laws, Guide me by thy Counsel, Fill me with thy Love, Satisfy me with the Comfort of thy Promises, and refresh me with thy Divine Joys, that feeling the Comforts of holy Friendship and Communion with thee, I may now and ever Triumph in thy Salvation, and sing thy Praises in thy Church on Earth, and among thy Saints and Angels in Heaven above, giving Honour and Glory, Power and Dominion to thee, O Father Almighty, and to thy Son Christ Jesus, with the holy Spirit, unto all Eternity.

### *Intercession.*

**I** Humbly implore thy Mercy for all Mankind, that they may be turn'd from Darknes to Light, and from the Power of Satan unto God.

Bless thy Church with a plentiful Effusion of the Gifts and Graces of thy Good Spirit, bring into the way of Truth all such as have err'd, and are deceived, purge out of it whatever is a scandal to thy holy Religion, and grant that our Conversations may be such as become the Gospel.

Lord, Bless these Nations and Kingdoms, favour us with Health, Peace and Plenty, but especially encrease among us all true Piety and Vertue.

Let thy abundant Goodness shower down many Blessings upon thy Servant our Sovereign Lord the King, Protect his Person, Prosper his Government, and let his Reign be long and happy amongst us.

Bless

## *Prayers for particular Persons. 207*

Bless all Ranks and Degrees of Persons whatsoever, that all, in their respective Stations, may live with so much Faith and Purity, Justice and Charity, Prudence and Usefulness, that thy Will, O God, may be done on Earth as it is in Heaven.

And since there are many who want the like Mercies which I enjoy : Lord, commiserate all who are under any Affliction of Body, or Mind, sanctify all thy dispensations towards 'em, and grant them a happy deliverance out of all their Troubles : And all those whom thou hast appointed to Die, Lord, receive them to thy infinite Mercy in Christ Jesus, that they may exchange this transitory Life for an unchangeable Happiness in thy Kingdom of Glory.

Finally I commend my self and all that are near and dear to me, by the bonds of Nature or Kindness, to thy Fatherly Protection and good Providence this Night ; we are daily incident unto danger when our senses are awake, and much more when they are bound up with sleep, and under the representation of Death. Lord, make me therefore duly sensible of my latter end, and fit and prepare me for it : Let my approaching sleep this Night put me in mind of my last sleep, and my Bed remind me of my Grave, lighten my Eyes that I sleep not therein ; But that I may awake with the Morning Light, to thy Praise and Glory : and all I beg for Jesus Christ's sake, in whose prevailing Name, and comprehensive Words, O holy Father, I beseech thee to hear me.

Our Father which art in Heaven, &c.

*A Prayer*

*A Prayer for the Catholick Church, particularly  
that part of it establiſh'd in theſe Nations.*

**O** Almighty God, who in thy juſt Judgments haſt permitted ſome of the once flouriſhing Churches of Chriſt to be trodden down by the common Enemy of the Goſpel; and others to fall into Errours; and many Diviſions to ariſe amongſt the Profeſſors of thy Holy Name; in thy good time have mercy on thy Church; heal all her Breaches, and unite all Chriſtendom into one Fold under the great Shepherd and Biſhop of our Souls, Chriſt Jeſus.

O do thou ariſe, and have mercy upon *Sion*, and let our Heats and Animofities never bring a ſcandal upon our Holy Faith; but teach us Charity and, Compaſſion one towards another, and do thou pity and forgive us all; and however diſtant, and irreconcilable our Opinions, and outward Communion may be, yet do thou unite us in the Bonds of Charity and Holineſs.

Eſpecially, O Lord, I beſeech thee to Proteſt and Defend this part of thy Church Eſtabliſh'd amongſt us in Beauty and Order, againſt all her Adverſaries; keep her from all aſſaults of Hereſie and Schiſm; ſuffer neither Superſtition nor Prophaneneſs, to pollute her holy Worſhip; deck her Priests with Righteouſneſs, and let her Saints rejoyce and ſing: And give us all Grace to walk worthy of our holy Profeſſion, that thou mayſt ſtill delight to dwell among us, and to do us Good; that thy holy Worſhip and Service, which we now enjoy, may by thy mighty Protection be continued to us and our Poſterity for ever; and this I beg for Jeſus Chriſt his ſake. *Amen.*

*A ſhort*



*A short Prayer for Morning.*

**A** Almighty God and most merciful Father, who delightest in shewing Mercy, and doing Good; Bless me I beseech thee, O my Father, in the Pardon of all my Sins, whether by Thought, Word, or Deed, committed against thy Divine Majesty, my Neighbour, or my Self; and deliver me from all those Judgments and Punishments which are due unto me for the same, and sanctify my Heart by thy holy Spirit; that I may henceforth lead a life according to my holy Profession.

Be pleased to accept my hearty Thanks and Praise, for all thy Mercies. Spiritual and Temporal, particularly for my Safety and Protection the Night past.

Lord, continue thy Blessings unto me, and to all that are near and dear to me.

Bless and direct all that are in Publick Authority, either in Church or State: Reform whatever is amiss, both in Superiours and Inferiours, and let thy good Providence be extended to all Mankind, especially to all that are in any Distress or Affliction.

Defend me and mine this Day from all evil Accidents, Sin, and Danger: Direct us by thy Grace in our respective Duties, and give success to our honest Endeavours, that every Day thou addest to our Lives, may make us fitter for the great Day of Accounts, and thy Mercy fit us for the Joys of thy Rest in Eternal Glory, through Jesus Christ our blessed Lord and Saviour; in whose Name and Words I summ up and inforce these my Petitions.

Our Father which art in Heaven, &c.

## 210 *Prayers for particular Persons.*

### *A short Prayer at Night.*

**A**lmighty God and most merciful Father, who delightest in shewing Mercy and doing Good: Bless me I beseech thee, O my Father, in the Pardon of all my Sins, whether by Thought, Word or Deed, committed against thy Divine Majesty, my Neighbour, or my Self, either the Day past, or any other time of my Life; and deliver me from all those Judgments and Punishments which are due unto me for the same, and sanctify my Heart by thy holy Spirit, that I may henceforth lead my Life according to my holy Profession.

Be pleased to accept my hearty Thanks and Praise, for all thy Mercies Spiritual and Temporal, particularly for my Safety and Protection, and all other Comforts vouchsafed me the Day past.

Lord, continue thy Blessings unto me, and to all that are near and dear unto me.

Bless and direct all that are in Publick Authority, either in Church or State: Reform whatever is amiss both in Superiours and Inferiours, and let thy good Providence be extended to all Mankind; especially to all that are in any Distress or Affliction.

Defend me and mine this Night from all evil Accidents, Sin, and Danger: Refresh our Bodies with seasonable Rest and Sleep; Adorn our Souls with the Graces of thy holy Spirit, and for thy Mercies sake, O Lord, save both our Bodies and Souls in the great Day of our Lord Jesus Christ; in whose Name and Words, I sum up and inforce these my Petitions.

Our Father which art in Heaven, &c.

*A general*

## Prayers for particular Persons. 241

### *A general Prayer for any time.*

I Adore thee, O thou Infinitely Great and Good God, Maker and Lord of Heaven and Earth: Worthy art thou, O Lord, to receive all Honour and Power; for thou hast Created all things, and for thy Pleasure they are and were created.

Send down thy holy Spirit, O most merciful Father, upon me thy Servant, and so fill me with thy Heavenly Grace and Benediction, that I may become a Living Temple, sanctified and devoted to thy Honour and Service; and such, wherein thou may'st delight to dwell, and make the place of thy rest and abode both now and for ever.

And to this end, grant me seriously to consider what THOU ART, what I MY SELF am, and what I OUGHT to be.

That thou art a God greatly to be fear'd for thy Power and Justice, greatly to be loved for thy infinite Perfection and Goodness, and greatly to be Praised for thy liberal Bounty and Loving Kindness. That thou art both the Author and the End of my Being, my true and only Good, the Cause of all my Joy and Happiness; and the great Centre and Stay of thy whole Creation,

That I am a Creature; One that once was not, and now am a poor, empty, weak, and imperfect Being. That I have nothing but what I receive from thee, that I can do nothing but what I do by thee, that I can know nothing but what I know in thee and in thy Light.

That I am not only thy Creature, but through my own willful default, a sinful Creature; a Creature acting against the End of my Creation;

## 212 *Prayers for particular Persons.*

against the Law of my Creator ; against the Dignity of my Nature, and against my true and best Interest, both here and hereafter. That I have not loved thee as in strictness I ought ; with my whole Heart, Soul, and Mind, and Strength ; nor as I might, according to the Measures of thy Grace, and my present Abilities ; nor indeed as I have loved this World, and the Vanities of it, having been a lover of Pleasure, more than a lover of God.

Grant me also, lastly, thy Grace seriously to consider what I should be both towards Thee, my Neighbour, and my self. That I ought to be Holy, Just, Charitable, and Temperate. That I ought not to live carelessly and at random, as those that have no Sense of thee, nor of their Duty ; and that believe neither Heaven nor Hell, but as one that now lives in thy Presence, and must hereafter give thee an Account, and be Eternally Happy or Eternally Miserable, according as I demean my self in this short time of Trial, And that therefore denying all ungodliness and Worldly Lusts, I should live Godly, Righteously, and Soberly in this present World ; looking for that blessed Hope, and the Glorious appearing of our Saviour Jesus Christ.

Fix, O Lord, these Considerations in my Mind, and let them sink down so deep into my Heart, that they may bring forth in me the Fruits of good Living ; that so my Spirit may be Pure and Right within me, my Life may be Holy, my Death Comfortable, my Resurrection Joyful, and my Eternal State Happy and Glorious with thee my God for ever.

And since I know not how long or short my Continuance may be in this World, neither how great

*1 Criers for particular Persons. 213*

great Temptations and Dangers I may be expos'd to, O merciful Lord, I beseech thee, receive me into thy Protection and Care, and Watch over me by thy Wisdom and Providence for Good.

Preserve me from the Heats of Passion, from the surprize of Lust, and the uneasiness and mischief of a proud and ungovernable Spirit.

From the murmurs and difficulties of a narrow Fortune, from the Insolencies and Vanities of Wealth, and from the designs of wicked Men, from the snares of my own Heart, from the malice of the Devil, and an inevitable danger.

From the withdrawing of thy Grace, and from a strong Temptation, from the sad effects of melancholy or despair, and evil Opinions.

O Lord, be pleased then to give me an humble, thankful, and obedient Heart, a tractable Will, a quiet and easy Spirit, governable Affections, and a devout Soul.

That I may study to be quiet, and do good, that I may live as becomes the Gospel of Christ, that I may be always under the guidance and protection of thy Grace and Providence, and with the fruits of Righteousness adorn my holy profession. That my Failings may make me more careful and vigilant, that I may still retain a penitent Heart, and due sense of my Sins, and by thy Grace live an Instrument of thy Glory.

That I may believe all thou hast said, and do all thou commandest, my Conversation being easy and unblameable; my Life holy and exemplary, that I may so live, as to be fit to Die in thy Faith and Fear, that I may ever Praise and Adore, and be happy with thee, and be number'd with thy Saints in Glory Everlasting. Lord, hear and answer me, for Christ Jesus his sake. *Amen.* A

*A Prayer for preparation for Death and Judgment.*

**O** God, my Almighty Creator and Preserver, who didst frame me in the Womb, and knowest all my Members; who breathed'st into me the breath of Life, and endued'st me with a reasonable Soul, after thine own Image and Likeness; and hast appointed that after its separation from the Body, the Spirit shall return to God that gave it.

Lord, fit and prepare me for that exact Account I am to give when I go hence, and be no more seen: And because I cannot answer thee one of a thousand, let me now examine and bring myself to an Account, and call my own Ways to remembrance, and turn unto thee, my God. Especially let the Merits of thy beloved Son Jesus Christ plead for me, and accept his Sufferings as a Propitiation for my Sins, and in him be thou well pleased.

O holy Jesu, thou Lord of Life and Glory, who by thy Death hast overcome Death, and opened unto us the Gate of Everlasting Life: Save me at the hour of Death, and in the day of Judgment.

Lord, Grant that the end of my Life on Earth, may be the beginning to me of a blessed Eternity in Heaven; that the never-ending second Death may have no Dominion over me, but that when I discontinue living with Men, I may dwell with thee my God, and converse with all the blessed Society above.

I know, O God, that it is appointed for all Men once to die, and that no one can rescue his Life from the Pit of Destruction; and yet do I live as  
if



If I had an unforfeitable Lease of my Life: O teach me to remember my latter end, and know that in my best Estate I am altogether Vanity; let me so number my days, as I may apply my heart unto saving Wisdom: Let the remainder of my Life be thine, and let nothing separate me from thy Love and Service.

O blessed Jesu, be thou present with me at the hour of Death, who suffered'st Death for us upon the Cross: by the Vertue of that precious Death, sweeten, I beseech thee, the bitterness of mine; that Sin, the sting and terrour of Death, may be taken away, before Death it self lays hold upon me. Afford me some refreshing Beams of the light of thy reconciled Countenance, when passing through the dark vally of the shadow of Death; that I may then fear no evil, but have the testimony of a good Conscience, which may be a supporting Cordial to my weak and fainting Spirits; whereby I may be able to look backward with comfort and consolation on a well spent Life, and forward with a bright prospect of Glory and Immortality beyond the Grave.

Lord, grant I may never live in such an unprepared state of Soul as that I should be afraid to Dye, and appear before thy Judgment Seat; but cause me so to demean my self in my whole Conversation, that in my Dissolution, and last Extremities, I may have solid Comfort and Joy in believing, Hope in my latter end, an humble Resignation of my Spirit into thy hands, an holy contempt of Earth, an enflamed love of Heaven, longing desires to be with thee my God, and with Christ Jesus, and with Angels and glorify'd Saints, which is much better than being here; and all for Jesus's sake. Amen.

*Of solemn Repentance and Examination, in order to the worthy Receiving of the Holy Sacrament of the Lord's Supper,*

**R**epentance is a duty that is always necessary, because through the frailty of our Natures we generally Transgress, or come short of our Duty : but in order to our worthy receiving the Holy Communion, it is necessary that we set apart some certain time before, for a more solemn Humiliation ; and by the following Method you may proceed in it.

1. Survey the state of your Soul with great care and exactness, and examine your own Heart strictly and seriously as to your past Life : and especially as to the Sins of Omission and Commission you are guilty of since your last account, or receiving ; representing every one of them impartially with all the several circumstances of their aggravation.

2. Consider herein the vileness and miserableness of your own Condition, and in what a dangerous state you had been, if it had pleased God to have cut you off without Repentance ; and then thankfully acknowledge God's patience, long-suffering, and goodness, by which he leads you to Repentance.

3. Be seriously and sincerely affected with a hearty sorrow for having offended against so merciful a God, and stedfastly resolve to forsake your Transgressions, whereby you have grieved his holy Spirit.

4. Make humble confession to God, and earnestly implore his Mercy and Pardon, by a lively Faith in his Promises of Forgiveness in and through  
the

the Merits and Satisfaction of his dear Son Jesus Christ.

5. Offer up your self wholly to him, with a solemn promise and resolution of leading a new Life, and more diligent performance of your Duty, desiring the gracious influence of his holy Spirit, as well for a seal of your Pardon, as to excite, assist, and enable you to perform his Will for the future; and set your self most seriously to the practice of the contrary Vertues, to those Vices you are conscious to your self of being most guilty.

6. Lastly, It is also necessary that you make your peace with the World, by making restitution and satisfaction to all that you have wrong'd, desiring Pardon of those you have any ways offended, and likewise freely Pardoning all that have offended or injured you. And when all this is done sincerely on your part, God is faithful that hath promised, and will not fail in the performance of his.

*In the next place (after a thorough Examination of your Life by God's Commandments) it is necessary that you make a general Confession of your Sins to Almighty God in this or some such other Form.*

**O** Most Great and Glorious Lord God, I humbly confess I have sinned and committed iniquity against thee, by departing from thy just and holy Commands; and that in many aggravating instances, by entertaining irreverent and godless thoughts of thee, by placing my affections on Earthly things, and neglecting to love and delight in thee, and so committing Idolatry, worshipping other Gods besides thee, even making Idols of my beloved Lusts.

By

By taking thy holy Name in vain in my ordinary Conversation, or prophaning it with rash Oaths, or deliberate Perjury; by wicked Execrations on my self, or Companions, or Enemies.

By undervaluing thy Publick Service, and neglecting to bear a part in it; by mispending that time either there or elsewhere, in Wanton or Worldly Thoughts or Employments, delighting to speak my own words, and to follow my own way, rather than to keep a Spiritual Sabbath unto thee in holy Worship and Service, as thou hast expressly commanded.

By not acknowledging thine Ordinance and Authority in the Persons of my Parents, and Superiours, and all others, under whose Rule and Government thou hast placed me; and instead of subjection and a peaceable temper, through Pride and Self-Glory, have too often spoke evil of Dignities, and reviled the Rulers of thy People, by groundless Jealousies and Suspicions, misjudging and censuring their Actions.

By rash Anger and unbridled Passion, Malice and Revenge, and the unhappy consequences thereof; by uncharitable Contentions and Divisions, Factions and Animosities, Cruelty and Unmercifulness in any degree towards my Neighbour.

By Rioting and Drunkenness, Chambering and Wantonness, and many Sins of Uncleanness; by seeking, or not avoiding the occasions thereof; by Idleness, Intemperance, and shameless boasting, instead of blushing at such Sins of Lewdness.

By doing wrong to my Neighbour, by open Violence, or by secret Practices; by Oppressions or vexatious Suits, by Exactions and Extortions, and all other unjust gains in bargaining; by  
withholding

Withholding from any their just right, by want of the care in expending what we have, and a good Conscience in acquiring more.

By lying, slander and detraction, by censuring and rash judgment, by false Witness, and perverting the course of Justice.

By discontentedness and desiring change in my condition, by giving my self over to lustful, covetous, and inordinate affections; by neglecting acts of Charity, and doing as I would be done unto; and not doing my duty in that state of Life, unto which it hath pleased thee to call me.

By not loving my Enemies, and not doing good to them that hate me, and not praying for those that despitefully use and persecute me.

By presuming to do evil that good may come thereof, by placing Holiness in Opinions; scrupling at things indifferent, and making no Conscience of known Sins in relation to Sobriety, Justice and Charity.

By impatience under thy correcting hand, instead of endeavouring my amendment by it, and reflecting on my own Sins as the cause of it. By not rejoycing in Tribulations, nor glorifying thee, that hast counted me worthy to suffer for righteousness sake. By my want and neglect of those Christian duties of humiliation, and godly sorrow for Sin; of indignation and revenge upon my self for it; of confessing and forsaking, of restitution and satisfaction to others; and not by bringing forth fruits worthy of Repentance.

O God, thou alone knowest in what measure and quality I have sinned against thee. O cleanse thou me from these, and from my secret Sins.

O Lord, Righteousness belongs unto thee, but unto me confusion of face, as at this day.

Try

Try me, O God, and search the ground of my Heart, prove me, and examine my Thoughts.

Look well if there be any other way of wickedness in me, and lead me in the way Everlasting.

Behold, O Lord, I am now guilty before thee, and humbly confess, that the least of my Sins deserves no less than the wages of Eternal Death. But if thou, O Lord, should'st be extream to mark what is done amiss, O Lord, who may abide it? If thou should'st thus severely proceed in judgment against us, our Spirits should fail before thee, and those Souls which thou hast made.

Deal not with me therefore, O Lord, not after the multitude of my Sins, but according to the multitude of thy Mercies, turn away thy Face from my Sins, and behold that Son of thy Love in thine own Bosom, that doth not only intercede, but hath satisfy'd; that thou maiest have Mercy upon me.

For his sake therefore, I beseech thee, to make me capable of thy Mercies. Send down the dew of thy Heavenly Grace, that may melt and mollify my frozen and stony Heart, that I may see and confess, abhor, repent and forsake, all my past Sins and Transgressions, and turn me from the evil of all my former ways, to thee that art the Way, the Truth, and the Life.

And then, O Lord, do thou return to me also; forgive the debt which hath been discharged by the meritorious Death of thy dear Son, and Seal to me my Pardon by the gift of thy Holy Spirit, which for the time to come may prevent, excite, and enable me to walk before thee in Holiness and Righteousness all my days: and also inspire me with such Christian Courage and Fortitude,

as



as thereby I may overcome all the Temptations of the World, the Flesh, and the Devil; and having finish'd my course, I may receive of thee, the Crown of Life, which thou hast promised to them that continue faithful unto Death. And all I beg for his sake, who by his Death hath overcome Death, and opened unto us the Gate of Everlasting Life: In whose Words, I conclude these my imperfect Prayers.

Our Father which art in Heaven, &c.

*Here subjoin the Penitential Psalm, being the 51.*

*Of the Holy Sacrament of the Lord's Supper.*

1. **I**T is a memorial Feast appointed for a solemn Remembrance of Christ our Lord, or the Commemoration of the Death of the Son of God, for the Redemption of lost Mankind: the wounding of his Body is signified by the breaking of the Bread, and the shedding of his Blood, by the pouring out of Wine.

2. It is a Seal of the Covenant that God hath made with us in him, an evidence of his Reconciliation and favour to us, and demonstration that we are in League and Charity with him, in that we are admitted to his own Table, to eat of his Bread, and drink of his Cup.

3. It is a means and instrument of conveying Grace and Strength to the Souls of worthy Receivers.

4. It is our Sacrifice of Praise and Thanksgiving for all his Mercies and Blessings, particularly Temporal, the good things of this World, the Fruits of the Earth, which we here offer unto him under these two Elements, Bread and Wine. As

As to any Scruples about this Duty (as there have been a great many rais'd, without any Reason, when Conscientiously examin'd,) if you want satisfaction in any, you may have recourse to *Dr. Glanville's Earnest Invitation to the Sacrament of the Lord's Supper*: As also a fitch'd Book of Archbishop Tillotson's of *Frequent Communion*.

**A**S to Preparation to this Duty, the best is doubtless that of a continued habit of holy Living, and frequent Meditation upon Heaven and Heavenly things, particularly the great Mercies of God in the Blood of Jesus Christ: But as I hinted before, it may be necessary to set a part some certain time before to be employed more particularly in this business, according to the Rules I have there given.

Briefly raise up your thoughts from Earth and Worldly things, and devoutly meditate on Heavenly and spiritual matters, such as the Creation and Fall of Mankind, and the great Miseries which we were thereby brought into. The inexpressible Mercy and goodness of God in bestowing his only Son for our Redemption, and restoring us again into a capacity and hope of his Heavenly good things. And the incomparable Love of Christ, in that he readily vouchsafed to leave the Bosom of his Father, to descend upon Earth, to be born meanly, to live in Poverty and Contempt, to die in Shame and Torment, and endure those Pains which were due to us for our Sins, that he might redeem and rescue us from both.

These and such like are to be remembered and considered with all Delight and Joy, Praise and Thanksgiving.

Sacramental

# Sacramental Prayers.

*A Prayer in the Clofet, preparatory to the receiving of the Blessed Sacrament.*

**O** Holy Father, who hast instituted the Christian Passover, to continue the Remembrance of thy Son's Death till his second coming, I beseech thee, let the blessed Effects of his Death prepare me for the memory of his Passion, and his Righteousness be my Wedding Garment, lest I eat and drink unworthily, and incur the Danger of my own Condemnation.

O Lord, work in me what thou would'st have me both to will and to do: Assist me by thy Grace, that the power of Evil Habits may decay and dye in me; that the life of God, and all the Graces of the Holy Spirit, may grow more vigorous and strong. Break not, O Lord, the bruised Reed, nor quench the smoking Flax; but assist my Weakness, strengthen my weak Desires, encourage my Sincerity, confirm my Faith, inflame my Love, cherish my Hope, and enlarge my Charity; that by the vertues of a good Life, I may manifest my abhorrence of those my Sins that betray'd and crucify'd the Lord of Glory.

O thou that art the Desire and the Worship of all Nations? Help me to Praise thee with Understanding, and recount thine Excellencies with such Love and Adoration as I ought: O that I could make my Prayers unto thee with a perfect Heart, with true desire and suitable behaviour! that in all the solemnities of Religion, I could approach thy Presence

sence with such an holy frame, with such a temper and Affection of Mind, as the duty may require ! But, O Lord, I cannot enough bewail my own formality and deadness in things Divine and Spiritual. How difficult do I find it, to raise in my Mind a lively sence of God even in the most solemn Duties ? How hard is it to bring my Soul to such a perfect Unity, to such an intire conformity, as it ought to have in the outward Celebrations of Religion ? But, O blessed Jesu, who once didst pity and forgive the infirmities of thy own Disciples, *who could not watch with thee an Hour*, have mercy upon me ! Warm my Affections by the irradiations of thy Love, refine my Nature, and raise me above the Body. Enlighten my Mind, that I may know thee ; correct the perverseness of my Will, that I may chearfully obey thee : mortify all my inordinate desires, that I may willingly chuse thee ; heal all my Bodily distempers, ease my worldly cares, subdue my unruly Passions ; preserve me from too strong Temptations, that my Mind may be always steddy and compos'd, always fit to serve thee ; that thus approaching thy holy Table with a due preparation, after a serious Examination and Repentance, I may partake of it with Faith and Reverence, with pious Relish and Delight, with Spiritual Profit and Advantage, and the Sacrifice that was once offer'd upon the Cross may make my Peace, thy Son's Blood may wash away my Sins, and Seal my Pardon ; and that I may glorify thy Holy Name here, and sing an Eternal Hallelujah to thy Praise hereafter, through Jesus Christ our most blessed Lord and Saviour.

*Amen.*

*Another*

*Another.*

O God, the Father of Heaven; O God the Son, the Saviour of the World; O God, the Holy Ghost, the Comforter; O Holy Blessed and Glorious Trinity, Three Persons and one God, have Mercy upon me miserable Sinner. Have Mercy upon me in the free and full remission of all my Sins. I blush to see my Soul so stain'd and polluted, that nothing but the Blood of Christ can wash and cleanse it; I am amazed when I consider the unaccountable instances of his dying Love to Sinners. O how great was the cause, which brought down the Son of God from the Bosom of his Father, to suffer a painful and an ignominious Death upon the Cross, to make expiation for our Sins! O what wretches and vile Creatures were we, to stand in need of such an inconceivable instance of Divine Love. Lord, give me a sincere Repentance, and strengthen my Faith in the firm belief of the Interest I have in his meritorious Death and sufferings.

And forasmuch, O Holy Father, as I am now going to thy Table, to commemorate the dying love and Sacrifice of thy beloved Son Christ Jesus my Saviour, and renew again my Covenant with thee; vouchsafe to make thyself powerfully present to my Mind, represent thy infinite Love to him so lively to my Thoughts, in all thy adorable Perfections, that I may most devoutly and thankfully worship and glorify, love and obey, rejoice and be glad in thee all the days of my Life.

Good God, imprint on my Mind most sensibly the Exemplary Life, and Meritorious Death of thy dear Son; fix my Heart upon the inestimable

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Benefits

Benefits he hath obtained for me; that I may not only behold the outward Figures of him, but receive those pledges of his Love, with the humblest Reverence; with a lively Faith, an ardent Love, and a chearful Obedience to his blessed Will; that by vertue of that heavenly nourishment, I may daily grow in Grace, and in the knowledge and practice of my Duty in every circumstance of Life.

And O that nothing may interpose amidst the celebration of these mysteries; which may hinder the Effect of these holy Desires, that no confusion of thought may arise in my Mind to obscure the most lively sense of thy Love, O blessed Jesus, in dying for me: But that by a devout and religious communicating at thy Table, it may be a means to preserve the peace and quiet of my Conscience, to increase my Faith, to inflame my Love, to enlarge my Charity, to amend my Life, and to save my Soul, as also to assure my hope of being of the number of those blessed ones, who shall be called to the Marriage-Supper of the Lamb.

May I presume, most blessed Redeemer, to ask such tastes and relishes of thy wondrous Love, that I may never be able to delight in any thing so much as the remembrance of it; that I may hunger and thirst after thy Righteousness, till I shall be made partaker of the Divine Nature, and rendered meet to be translated to that high and holy place, where I shall see thee not as now in mysterious Representations, but openly, and face to face, where I shall behold the Beatifick Vision incircled with resplendent Rays of Glory; and make a part in those Angelical Hymns of Praise, which the Blessed Spirits do offer before the Lamb for ever  
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digite. Amen, Lord Jesus, who art able to save  
the uttermost all those that come to God by thee.  
thy most blessed Name; and comprehensive  
wards; I continue an humble Suppliant at the  
fount of Grace. *Our Father which art in Heaven, &c.*

*Prayers at Church, before the Communion*

*Service begins.*

Glory be to God on High, on Earth Peace,  
Good will towards Men. Adored be thy  
descending Love; O merciful Saviour, who  
thou invited me unto thy holy Table, to partake  
the Sacrament of thy Body and Blood, which was  
given and shed for Sinners. All Love, all Glory,  
praise be to thee, O blessed Jesu, for the infi-  
nite and all-sufficient satisfaction thou hast made  
for the Sins of Mankind. Thou hast said that he  
that eateth thy Flesh, and drinketh thy Blood,  
shall have Eternal Life; O let it be unto thy Servant  
according to thy Word, that I may be a worthy  
receiver of all the Benefits of the blessed Sacrament  
of thy Death and Passion.

And O with what holy Sorrow, and fervent Af-  
fliction, should I behold thee, the Lord of Life and  
Death, so battered and bruised, so wounded and  
mangled, so full of pain and anguish, as thou art  
represented in the outward symbols of thy Body  
and Blood, broken and shed upon the Cross for the  
Redemption of the World. In those mysteries are exhibi-  
ted the excessive fervours of thy dying Love. What  
heart is able to withdraw itself from the hear there-  
of, who can come near it, and not be made like a  
sacrifice offering to the Lord? never was so great  
a price paid for any Creature, as thou hast laid

down for us Sinners. If I was as big as the highest Angely, I should be an Oblation too little for thee. But, O blessed Redeemer, I can but dedicate again my Soul and Body to thy holy Will and Pleasure, which I now chearfully do, without the least reserve, desiring to be directed and governed in all things by thy holy Spirit; and that I may be made better; and strengthened in the inner Man; that all the Faculties of my Soul may be enlarg'd with Love unto thee, and all my Graces receive increase and nourishment.

That I may meet my Lord this day in the appointed Sign and Sacrament of his Passion; with an heart as stedfast in the faith; as if I had seen his Miracles; as full of Love; as if I had been heal'd of my Diseases by his Power; as full of Joy, as if he had said unto me, *Be of good cheer, thy Sin are all forgiven;* as constant in all my Resolutions against all Impiety and Sin, as if I had seen my Lord in his Agony, and heard him say, *My God, My God, why hast thou forsaken me?* O Lord, encourage my sincere desires, and enable me to perform the intended Duties, with these and all such holy Dispositions, as thou requirest of me: assist my weakness by thy Power, support and strengthen all those Graces which thou hast begun, and perfect them at last, in habits of Obedience, Love and Praise.

And thus shall I be more than Conquerour through him that lov'd me; for I am perswaded, that neither Death, nor Life, nor Principalities, nor Powers, nor things present, nor things to come, nor height, nor depth, nor any other Creature, shall be able to separate me from the love of God, which is in Christ Jesus my Saviour. *Amen.*

**O** Blessed Lord Jesu ! When I consider that he that eateth and drinketh unworthily is guilty of thy Body and Blood, it maketh me afraid to come to thy Altar. But when I consider that thy threatening is as severe against those, who being invited refuse to come, (for thou hast said they shall not taste of thy Supper, and unless we eat thy flesh, and drink thy Blood, we have no Life in us,) I am then afraid to stay away.

But blessed be thy mercy, O Lord, for in this my Soul is in, thou art my Guide; Thou giving me this opportunity of receiving, inviting me to thy Table; Thou callest me to seek thy grace, and thy Face, Lord, will I seek: yet if thou, Lord, shouldst be extream to mark what is done amiss, alas, I am then unfit, not only to Communicate, but to say even my daily Prayers. I know, Lord, if I should stay till I am worthy to come, I should then never come; and therefore though I am unworthy of so unspeakable a Mercy, yet I come to beg thy Grace, to make me worthy, or at least such as thou wilt accept.

O Lord, cloath me with the Wedding-Garment, give me the Graces of my Blessed Saviour, that I may be a welcome Guest at thy Table, in the likeness of thy own Beloved Son, in whom thou art always well pleased.

O Lord, raise in my Soul all those Heavenly transports of Zeal and Devotion, of Love and Desire, of Joy and Delight, of Praise and Thanksgiving, which become the remembrance of a Crucified Saviour, and a Soul redeemed by the Blood of the Son of God; to whom with thee, O Father, and the Holy Spirit, be all Glory and Praise, now and ever. Amen.

**A** Almighty God, unto whom all hearts be open,  
all desires known, and from whom no se-  
crets are hid, cleanse the thoughts of my heart,  
by the inspiration of thy holy Spirit, that I may  
perfectly love thee, and worthily magnify thy  
Name, through Jesus Christ our Lord. *Amen.*

**A** Almighty God, who hast given thine only  
Son to be to us both a Sacrifice for Sin, and  
also an Ensamble of godly Life: Give me Grace  
that I may always most thankfully receive  
his inestimable benefit, and also daily endeavour  
to follow the blessed steps of his most holy  
through the same Jesus Christ our Lord. *Amen.*

**G**rant me, I beseech thee, gracious Lord,  
to eat the Flesh of thy dear Son Jesus Christ,  
and to drink his Blood, that my sinful Body  
be made clean by his Body, and my Soul washed  
through his most precious Blood, and that I may  
evermore dwell in him, and he in me. *Amen.*

**G**rant that I, and all those that shall the day  
dedicate themselves to thee at thy holy Ta-  
ble, may be everlastingly rewarded, through thy  
Mercy, O blessed Lord God, who dost live and go-  
vern all things, World without end. *Amen.*

**T**HE Lord bless me, the Lord make his Face  
to shine upon me, that these and all other  
my holy Duties may be acceptable and well-plea-  
sing, through the Merits and satisfaction of Christ  
Jesus, who died to save me, to whom with the  
Father, and the Holy Ghost, be all Adoration and  
Praise, Thanksgiving and Obedience, now and  
for evermore. *Amen.*

*At the Altar, before Receiving, say to your self:*

**O** Lord, be merciful unto me, for my Sin is great, O Son of God, who takest away the sins of the World, have mercy upon me.

O blessed Jesu, who from thy own side didst open Fountain to purge away Sin and Uncleanness, I beseech thee take possession of my Soul, and wash in those Scarlet Streams of thy precious Blood, that issued thence. But, O my Redeemer, how unworthy is this polluted Habitation, of thy Presence, unless it be to shew the wonders of thy Power, that by a divine Efficacy, canst cleanse and purify it from all its stains of Sin and Corruption, and make it fit for thy Reception.

To thee therefore, O thou Lover of Souls, I now humbly address my self, beseeching thee to receive my Soul in this Holy Sacrament unto Everlasting Life.

All thanks be given unto thee, O dearest Saviour, for thy great Grace, and infinite Goodness, not only offering thy self a Sacrifice for me, on the Cross, but also in giving thy self to be food to my Soul in this holy Sacrament. O may Teating thy Flesh, and drinking thy Blood, in a spiritual manner, by Faith, and renew'd purposes of holy living, have a Title to Eternal Life, and be made partaker of all other Benefits of thy Passion, and all the promises of the Gospel-Covenant; which Covenant, O Lord my God, I now desire to renew with thee, and to seal it in this Sacrament. O my Soul, tast now and see how gracious the Lord is, *Psalms 34.*

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*When you have received the Bread, say to your self:*

**O** Holy Jesu, all Love, all Glory, all Praise be to thee, that dost vouchsafe thy Body to enter under my Roof: Lord, speak the word, that my Soul may be heal'd, and my Sins forgiven me.

Glory be to thee, O Lord, who feedest me with the Bread of Life, *Heb. 10. 10.*

Lord, I believe, help thou my Unbelief: I receive this broken Bread, the representation of thy Crucified Body, O Blessed Jesu, in memory of thy wonderful Incarnation and meritorious Sufferings; and resolve by it, through thy gracious assistance, to persist in the stedfast Faith, and sincere practice of thy holy Religion, to my Life's end.

O Lord God, who didst sanctify us by the offering of the Body of Jesus, once for all; sanctify me, even me, O Heavenly Father.

*As the Priest bringeth the Cup, say to your self:*

**W**HAT Reward shall I give unto the Lord for all his Benefits that he hath done unto me? I will take the Cup of Salvation, and call upon the Name of the Lord.

*After you have drank of it, say to your self:*

**O** Blessed Jesu, whose Blood was shed for the remission of Sins, preserve my Body and Soul unto Everlasting Life.

Glory be to thee, O Lord Jesu, who permittest me to drink of the Fountain of Life freely!



How comfortable, O blessed Jesu, is this Cup of Salvation unto me, which was so bitter and distastful unto Thee; O make it unto me thy Salutory Blood, purifying and nourishing my Soul unto Eternal Life.

Blessed Saviour, thou hast loved us, and washed us from our Sins, in thy own Blood; and therefore to thee be Glory and Dominion for ever and ever. *Amen. Amen.*

*Before you go from the Altar, say to your self:*

O God, thou art true and Holy, Merciful and Gracious, and especially to us thy Servants, who are most unworthy. O the depth of the Wisdom and Knowledge of God, how incomprehensible are his Judgments, and his ways past finding out! Praise the Lord, O my Soul, and all that is within me, bless his holy Name; who saveth my Life from destruction, and feedeth me with the Bread of Heaven.

I worship thee, O Lord, and magnify thy Name for ever, who hast vouchsafed to feed me with the Heavenly Mysteries of thy Sons most Sacred Body and Blood: beseeching thee that henceforth I may walk before thee, in all good Works, through Jesus Christ. *Amen.*

O let this Heavenly Food transfuse new Life, and new vigour into my Soul, and into the Souls of all that Communicate with me; that our Faith may daily increase, that we may all grow more humble and contrite for our Sins; that we may all love thee, serve thee, and delight in thee, and praise thee more fervently, more incessantly, than ever we have done heretofore. *Amen.*

*As soon as you return to your Pew, say, to your self, this Prayer, whilst others are Communicating.*

**O** Blessed God, I beseech thee, that this Holy and Sacramental Feast, I have now receiv'd (how unworthy soever I am thereof) may be a pledge of thy Mercy and pardoning Grace to my Soul; and being hereby receiv'd into thy Favour, I may never more provoke thee to look down in wrath upon me.

And, O thou Blessed Redeemer, as now under the Umbrage of Bread and Wine, I have in Faith seen and receiv'd thy most precious Body and Blood; Grant that when thou art pleas'd to call me hence, I may be for ever happy in a blessed Immortality; and behold the brightness of thy Face, as the Glorified Saints and Angels now behold the same; with spiritual Ravishment, in a most delightful Ecstasie and Amazement, World without End. *Amen.*

*Another in your Pew, if you have vacant time, before the rest of the Communion-Servise be said.*

**O** Blessed God, who gavest thy Son to die for me, when I was dead in Trespases; and shed his Blood for the remission of my Sins; and to add to all thy Mercies, hast admitted me to thy Table, to behold and tast how good and gracious thou art to Sinners; that thou hast no pleasure in their Death, but hadst rather they should repent and live; Glory be to thee, O Lord! to thy Name be ascribed Eternal Thanks and Praise.

Lord, let this instance of thy never-failing Compassion sanctify and seal the rest unto me; and  
this

this obligation of thy Son, confirm and make sure my Pardon. Let the Blood of that immaculate Lamb secure me from the destroying Angel ; and the Sacrifice for the Sins of the World , blot out all my Transgressions. O thou that art the God of the Living, and art able to raise the Dead, raise me from a death in Trespasses and Sins, to Praise thee. Pass by all my frailties and imperfections, and forgive the Sins of my holy things, increase my Thankfulness and my Faith, confirm my Repentance, and in thy mercy accept of all that devotion I have now offered unto thee : that the Body and Blood of thy Son, which I have received, may be pledges of that pardon which his death has purchased, and through his stripes let my Soul be healed ; that the Benefits of his Passion may be an earnest, and assurance of a joyful Resurrection, and through him that died, I may live for ever.

O holy Jesu, I believe that thou hearest me, and wilt be with me to the end of my days ; Look upon me therefore, O thou that sittest at the right hand of God, with the Favour that thou bearest to thy People ; Join thy powerful Intercession with my humble suits unto the Father of Mercies, that for thy sake I may be accepted with him. I believe that thou appearest in the presence of God for us, and as we shew forth the Sacrifice of thy self here on Earth, so thou presentest it in the most High and Holy Place before the Mercy-Seat. Bless me, dear Jesu, from that Throne of thy Glory, and raise up in my Mind such a holy Hope in thee, as if I heard a Voice sounding from thence, I am thy Salvation; to whom with the Father, and the holy Ghost, be ascrib'd all Honour and Praise, Adoration and Thanksgiving, now and for evermore. *Amen.*

*Psalms*

*Psalms proper for this Occasion, either in the Church  
or Closet, after Receiving.*

**L**ord, open thou my Lips, and my Mouth shall  
shew forth thy Praise.

O God, make speed to save me.

O Lord, make hast to help me.

O that all Mankind would Praise the Lord, for  
his Goodness, and his wonderful Works to the  
Children of Men.

It is a good thing to give Thanks unto the Lord,  
and to sing Praises unto thy Name, O thou  
most High.

To shew forth thy Loving Kindness in the Morn-  
ing, and thy Faithfulness every Night.

For thou, Lord, hast made me glad through thy  
Work, I will Triumph in the Works of thy Hand.

The Earth is the Lord's, and the fulness thereof;  
the World, and they that dwell therein.

Thy Hands have made me, and fashion'd me,  
give me understanding that I may learn thy Com-  
mandments.

All thy Works shall Praise thee, O Lord, and  
thy Saints shall bless thee.

They shall speak of the glory of thy Kingdom,  
and talk of thy Power.

My Lips shall greatly rejoyce when I sing unto  
thee, and my Soul which thou hast redeemed.

Open me the Gates of Righteousness, that I  
may go into them, and give thanks unto the Lord.

This is the Gate of the Lord, the righteous shall  
enter into it.

I will thank thee, for thou hast heard me, and  
art become my Salvation.

My

My Mouth shall daily speak of thy Righteousness and Salvation, for I know no end thereof.

Praised be the Name of the Lord, from the rising of the Sun, until the going down of the same.

*Amen.*

Here subjoin the Psalms for the Lord's day Morning and Evening, Page 194 and 202.

*In the Closet, after the Communion.*

**O** Eternal God, and most merciful Father, in Christ Jesus, thou art the Almighty Creator, and wise disposer of all things. Thou hast been very gracious unto me from my Youth up until now: Thou hast blessed me with every thing that is necessary for the instruction of my Soul, and for the support and pleasure of my Life. O what obligations hast thou laid upon me, by thy particular Grace and Favour towards me, to serve thee all the days of my life with a perfect Heart.

What then shall I say unto thee, O thou that art the Judge of Men! How have I requited thee for all the Benefits thou hast done unto me? I am ashamed when I consider what unworthy returns I have made, and am greatly humbled before thee. I acknowledge my Transgressions, and mine Iniquities I will not hide.

O Lord, I cannot fly from thy Presence, thou art a God that searchest the Hearts, and triest the reins of Men, and requirest truth in the inward parts.

O purge my Soul from all Hypocrisie and Guile, that I may now, and always, serve thee with such sincerity and purity, as I ought to do! O thou our great

great High-Priest who art touch'd with the feeling of our Infirmities, accept of my good intentions, and forgive the coldness of my Devotions, the wandering of my Thoughts, and the many imperfections of my best Services. And I beseech thee, O Lord, continue upon my Soul that Holy disposition, that Religious sense, which by thy Grace, I have been affected with this day, that I may be united to thy self in the same affections and desires; that my life may be hid with Christ in God, that when Christ who is our Life shall appear, I may appear with him in Glory: To whom with the Father, and the Holy Spirit be ascrib'd all Honour, Praise, Might, Majesty, Dominion, and Obedience, now and for evermore. Amen.

Another.

**O** Most holy and Eternally blessed Lord God, who art the happiness of Men and Angels, and hast an innumerable Company of Glorified Spirits, who are always adoring thy Perfections, and celebrating thy Praises: I thy Creature who am also the work of thy hands, desire to employ the Faculties thou hast given me, to thy Glory, and to join my self, as well as I am able, with all the Heavenly Host, to laud and magnify thy Holy Name, and rejoice in thee with Thanksgiving.

Thou not only created'st Man, but when he was lost, Redeem'd him by the Blood of thy Son, and rais'd us out of the dust, that we might sit with him in Heavenly Places. Thou hast sent the Holy Ghost, the Comforter, in Signs and Wonders, and divers Miracles, and in the abundance of thy Grace, to renew and sanctify the hearts of thy People. The Apostles and Ministers of reconciliation



litation were thy Gift, by whom thou hast sent the glad tydings of the Gospel : Innumerable Blessings thou hast bestowed on me, and still I hear the voice of Joy and Gladness.

Blessed be thy Goodness, for the liberty I have, of going into thy House, and the constant Provision of it, wherein I have this day seen my Saviour in the Remembrances he hath left me of his Dying Love, even the foretast of Immortal Joys, in an holy Sacramental Feast with him at his Table.

I bless thee, O Lord, for the comfortable society of my Christian Brethren, in commemorating the Sacrifice of the Death of thy Son, for my being incorporated, into his mystical Body, the Church, the Congregations of all Faithful People ; and also, an Heir of thy Everlasting Kingdom, by Faith and Holiness, through his meritorious Death and Passion.

Lord, what is Man, that thou dost visit him ; or the Son of Man, that thou shouldst thus regard him ! There is none in Heaven that I can desire but thee, nor in the Earth in comparison of thee. O the height and depth of thy great and unspeakable Mercy in sending the Son of thy Love, to die for Sinners. Let all Nations come and Worship before thee, let all Generations call thee Blessed, and commemorate the Sacrifice of the Death of thy Son, so long as the Sun and Moon shall endure. Glorious things are spoken of thee, O Jesus, thou lover of Souls, the Image of the invisible God, the light of the World, the Lamb of God that takest away its Sin, the first-begotten from the Dead, the Heir of all things, the Prince of the Kings of the Earth ; an High-Priest at the right hand of the Majesty in the Heavens for ever.

Now

## 240 *A general Thanksgiving, &c.*

Now unto him, that is able to keep me from falling, and to present me faultless before the Presence of his Glory, with exceeding Joy : To the only wise God, our Saviour, be Glory and Majesty, Dominion and Power, both now and for evermore. *Amen.*

*Here subjoin Intercession, Page 198.*

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*A Form of general Thanksgiving on any Sacrament-Day, or Festival of our blessed Saviour, or Saints Day.*

**W**orthy art thou, O Lord of Heaven and Earth, to receive Glory, and Honour, and Power ; for thou hast created all things, and for thy pleasure they are and were created ! *Rev. 4.8.*

Thou hast made Heaven, the Heaven of Heavens, with all their Host, the Earth and all things that are therein ; Thou preservest them all, and the Host of Heaven praiseth thee. *Neb. 9. 6.*

Glory be to Thee, O Lord God Almighty, for creating Man after thy own Image, and making so great variety of Creatures, to minister to his use.

Glory be to thee, O Lord, who givest us Life and Breath, our Being and Preservation, and all the abilities of Mind and Body ; who givest us fruitful Seasons ; and fillest our Hearts with Food and Gladness.

Glory be to thee for my competent livelyhood, Education and Friends ; for all my known, or unobserved deliverances ; and for the guard thy holy Angels keep over me.

## *A general Thanksgiving, &c.* 241

But above all, Glory be to thee, O Heavenly Father, for giving thy only Son to dye for my Sins, and for all the Spiritual Blessings he hath purchas'd for me ; for my Baptism, and all the opportunities thou givest me of serving thee, or for receiving the Holy Eucharist ; for whatever Sin I have escaped, for whatever good I have done, for all my helps of Grace, and hopes of Heaven.

Glory be to thee, O Lord Jesu, for thy inexpressible Love to lost Man : for condescending to take our frail Nature on thee : for all thy Heavenly Doctrine to instruct us, thy great Miracles to convince us, and thy unblameable Example to guide us ! For thy Agony and bloody sweat, for all the torments and anguish of thy bitter Passion, for giving thy self to us in the Sacrament, to unite thy self to us with the most intimate union that 'tis possible to conceive, to become the very food, the life, and one with me, even the very Soul of my Soul ! O Lord God, this is so unconceiveable a Blessing, this is so Divine an Union, that the very Angels who so much desire to look into the great mystery of our Redemption, who learn thy manifold Wisdom from thy Church, and frequent the places of thy publick Worship, do crowd about our Altars, and with awful admiration, contemplate the holy Sacrament, *1 Pet. 1. 12. Eph. 3. 10. 1 Cor. 10.*

Glory be to thee, O blessed Jesu, for thy Glorious Resurrection and Ascension into Heaven, and Intercession for us at the right hand of thy Father. O Gracious Lord, thou hast done so much for me, how can I ever sufficiently praise and love thee ! O dearest Lord, raise thou my Devotion to the highest pitch it can possibly reach to praise thee,

R

## 242 *A general Thanksgiving, &c.*

thee, enlarge my Soul to its utmost extent to love thee!

Glory be to thee, O blessed Spirit, for all the Miraculous Gifts and Graces thou didst bestow on the Apostles to fit them to convert the World, and for inspiring the sacred Pen-men of Holy Scripture; for instilling good thoughts into my Soul, for all the ghostly strength, and support, and comfort, and illumination we receive from thee; for all thy preventing, restraining, and sanctifying Grace, O blessed Spirit! let me never more by my Sins grieve thee, who art the Author of my Life, and Joy to me!

*Add this on any Festival of our Saviour.*

Particularly, O Lord, I am bound to praise thee, for the great Blessing I this day Commemorate.  
(*Here mention it, as the Nativity, &c. then add,*)  
Praise the Lord, &c.

*Add this on the Festival for any Saints Day.*

Particularly, O Lord, I am bound to praise thee for the pious Example, the Holy Life and Death of the Saint whose memory I this day Celebrate.  
(*Here you may Name him, then add*)

Praise the Lord therefore, O my Soul, and all that is within me, praise his holy Name.

Blessing, and Honour, and Thanksgiving, and Praise, more than I can utter, more than I can conceive, be unto thee, O most Adorable Trinity, Father, Son, and Holy Ghost, by all Angels, all Men, all Creatures for ever and ever. *Amen.*

*Directions*

*Directions relating to the foregoing Prayers,  
particularly for the Sacrament.*

1. **I**T is necessary that great care be taken herein, that the foregoing Prayers in the Church, (which are design'd only to forward and keep warm your Devotion there in the intervals of time) are not by any means to hinder you in joyn'ing in the Publick Communion-Office; where the joyn't Prayers of the Communicants are best united in one Form; otherwise it would prove a great indiscretion.

2. When you have determined to set apart a solemn time for Examination of your self, and to confess your Sins to Almighty God, some time before your receiving; I know nothing that will more enforce your Prayers and Repentance, than if they are accompanied with Abstinence and Fasting, and giving of Alms, according as your circumstances will admit, as you may see in the Example of *Cornelius*, Acts. 10. whose Prayers, Fasting and Alms, all joyn'd together, were so acceptable to God, as made him send first an Angel from Heaven, and then an Apostle, and afterwards the Holy Ghost, to confirm and enlighten him in the profession of the Faith of Christ.

3. Be careful that what you do herein, be in Sincerity, and from your Heart, and let not the performance of any duty be only to be seen and approv'd of by others; for this would be sinful Hypocrisie; and a conceit of your own holiness above other Men, would also be an abominable Pride; for, alas! when you have done the best you can, you will come short of your duty; and

'tis God's meer Mercy, not any the least worth in you, makes your Service any way acceptable to him.

4. Remember that when you have receiv'd the Holy Sacrament, and devoted and consecrated your self to God, and his Service, your future diligence and care is required in observing all the promises you have made to God of better Obedience; and therefore 'tis convenient for you sometimes to repeat, and renew your Resolutions, and to examine your self how you have kept them, that you may preserve in your Soul a serious sense of your duty, and a conscientious care to perform it, lest through your own frailty, and the temptations you meet with, you return to your former course of sin, like the Dog to his own vomit, 2 *Pet.* 2. 22. or as the Serpent, which casts up his Poison when he goes to drink, and when he hath quenched his thirst, returns and sucks it up again. So likewise some are content to leave their Sins at the Church door, but with an intent to take them up again when they come out; But God will not be so mocked.

And also remember, that when you have perform'd this duty as well and worthily as you can, yet if you do not persevere in Piety, as you have promised and begun; not only your former Sins, but even your religious duties, will one day rise up in judgment against you, and inhanche your Condemnation. Whereas a diligent circumspection and watching over your ways and actions afterwards, will be the fittest preparation against your next Receiving.

5. When you have thoroughly examined your self, and made a particular confession of the Sins  
of



of your whole Life, and beg'd Pardon for them, I do not conceive that there is the like necessity for so laborious an Examination, at your next communicating, especially if you accustom your self to an habitual examination every Night; and daily repent of the evil of the Day past: and are not conscious to your self, of any great or notorious Sins, since your last Confession. For then no doubt, but a general confession of your former Sins, and a solemn renewing of your former acts of Repentance, may suffice. But if on the contrary, you know your self culpable for any neglect in your last account with your Soul, or of any great relapse or willful violation of your last vows and resolutions, in these or such like cases, it is the surest way to begin all your Repentance again.

6. And though 'tis God that works in you both to will and to do, of his good Pleasure; yet remember, God also commands you to work out your own Salvation: and therefore you are to join your own endeavours, to obtain those Blessings, and strive to practise those Graces you pray for; and by this means you may read your Duty in your Prayers.

7. If you know your self guilty of any particular Sin, or find your self want any particular Grace, or have receiv'd any singular Blessing which is not mention'd in any of the foregoing Prayers; 'tis easy for you to add it, and make some enlargement to your Devotions, as occasion requires. In like manner if you meet in the general Confession, or elsewhere, any particular Sin which you are not conscious of having committed, you may omit it, and praise God that he hath of his grace and goodness restrain'd and preserv'd you from it. Fur-

thermore, if you find any expression or paragraph, in any of the preceding Prayers, which does not fully express the sence of your Soul, as you would wish; you may either put it into words more agreeable to your own sentiments, or leave it out. So likewise, if at proper times, you are disposed to make an addition to your usual Devotions, you may subjoin some other Forms; or otherwise, if you can express your self properly and readily, as may best suit your affections, and the present occasion.

8. And lastly, If after all your endeavours to discharge your duty herein, you shall find in the performance of any part of it, some indisposedness to it, or wandrings and weariness in it, and that your Heart is not affected as it ought; you must not judge, as some have indiscreetly and rashly, that all you have done is in vain and displeasing to God: It is rather an argument of filial tenderness to be grieved for your failings, when they are involuntary, and you strive what you can against the perverseness and impotence of your corrupt Nature: yet you may consider, that the just Man falls seven times a day, through Sins of ignorance or infirmity, through surprize or inadvertency, or the like; though it is true he riseth again by an habitual Repentance: and therefore when you find your self not under a fit temper of Mind, and straitened in time, or diverted by any unavoidable avocations, it may not be improper to shorten your Prayers at that time, and use the shorter forms for Morning and Evening, &c. but have a care that under pretence of indulging your Infirmities, you do not indulge your sloth; and then you need not doubt (after patiently relying on God's infinite

Goodness

Goodnefs in Chrift Jefus who died for you) but that he will perform his gracious promifes of hearing and helping you in his good time.

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*Of the Meditation upon Sicknefs and Death.*

**T**Hough Sicknefs and Death may be accounted among the moft common things, yet it may be obferv'd to be none of the commoneft *Subjects* in the World. For I believe generally amongft Men in Health, nothing is ufually lefs thought of; and I think one great reason that may be affign'd, is, becaufe they are fo common; whereas were the inftances of 'em more fcarce, they might be more affecting to our Sences, and oftner exercife our Meditation.

And fince, fooner or later, we muft all expect to be overtaken with both, or however the latter, and all our religious duties being but preparative againft that great and momentous time of our putting off the Body: I cannot think any *Subject* more fir and proper to conclude a courfe of devout Life, than fome fhort Meditations daily on that which fhall be the conclufion of Life it felf.

Indeed a day of Adverfity is a proper time of Confideration, and when Sicknefs overtakes a Man, it naturally Alarms him to meditate upon Death.

It was fuch a ftate as put *Hezekiab* and *David* into a confidering pofture. For in that day *Hezekiab* humbled himfelf for the Pride of his heart, 2Chron. 32. and thereby blew over the ftorm of Gods wrath from himfelf and the Royal City; and then alfo *David* was driven to his Prayers, faying, *In thee, O*

## 248 *On Sickneſs and Death.*

*Lord, do I hope, thou wilt bear, O Lord my God, Pſal 38. And again, Forſake me not, O Lord; O my God be not far from me; make haſt to help, O Lord, my Salvation. For the Lord is nigh unto all them which call upon him, and he will fulfil the deſire of them which ſerve him, and he will alſo bear their cry, and ſave them, Pſal. 145. 18, 19.*

But though theſe inſtances, and of many other holy Perſons, are recorded in the word of God, for our Example, to apply our ſelves unto him in our ſickneſs and diſtreſs; yet without doubt, it is more acceptable to God, to have the beſt Sacrifice we can make him, when we enjoy the vigour of Health, rather than when we are under a diſturbance of Body or Mind; and are drove to him by neceſſity.

To which end I ſhall here ſet down ſome general heads, which may be a help to enlarge your Meditations on this ſubject, and fortify your Mind againſt the impatience of Sickneſs, and the fears of Death, or the ſurprize of it.

1. Let us conſider the ſhortneſs and miſeries of this Life, That our days conſume in Vanity, and our Years in Trouble: That our whole Life is but as a Dream: and when Death awakes us, we find our hands empty of all that which hath coſt us ſo much labour, and travel, ſorrow, and ſin.

2. The certainty of Death: *I know that thou wilt bring me to Death, and to the Home appointed for all living; ſays Job, Chap. 30. And it is appointed for all men once to die, Heb. 10.* 'Tis an univerſal Statute, and no Man liveth which ſhall not ſee Death; what further proof need I give, than the conſideration of our own Nature and Conſtitution, from the evidence of Reason, and the Examples

we daily meet with, and the universal attestation of the whole World.

3. The swiftness and suddenness of Death. That *our days are but a span long*; and our *flourishing* but as a *flower of the field*, which though it be not pluck'd up, yet soon withers of it self, and falls away; it is also compar'd to a shadow that soon passeth, to a Hireling which is pay'd off at the days end, to a Flood which in a short space is soon dried up, and to a race of a swift motion; to these and other such like Emblems, is the shortness of Mans Life, and the suddenness of Death compar'd. The young may die soon, but the old cannot live long.

4. There is but one way of Birth, but many ways and means of Death; and our Life hangs by so small a thread, that every little chance is ready to break it off.

5. Let us remember that in this short life we are yet to provide for an Eternity, either of Happiness or Misery; and therefore we cannot be too careful how we spend every Minute of that time, upon which depends a matter of so great, so lasting importance. And that which must be, and can be but once, should be cautiously and carefully undergone: and frequent Meditation of it, and preparation for it, would soften it and make it sweet, which otherwise will prove distastful and bitter.

6. That after Death we are immediately called to Judgment, before the High Court of Heaven, to give a severe and exact account how we have lived and perform'd that duty to which we were created; and accordingly to receive an irrevocable Sentence of Eternal Happiness or Misery.

7. The Judge before whom we shall stand, is  
Infinite,

Infinite, both in *Knowledge* and *Power*; so that it is impossible either to hide any thing from his All-seeing Eye, before whom all things are Naked and Open; or to escape out of the reach of his Almighty hand.

8. Let us think frequently on the surprize of Death. *The Lord cometh in a day when we look not for him, and in an hour when we are not aware, Luke 12. 46.* Let us therefore watch and wait for his coming, *that when he knocketh, we may open unto him immediately, Ver. 36.*

9. How dangerous and deplorable a condition would it be to be found and taken away in the midst of any Sin, or in a continu'd course of Sinful Life: On the contrary, How happy, and blessed, and joyfull a thing would it be to be found practising and persevering in that which is good? *Blessed is that Servant, whom his Lord, when he cometh, shall find so doing, Luke 12. 43.*

O therefore, let us watch and pray, that that which is quick and sudden in its approach, and in it self, may be render'd otherwise by our care and circumspection, that it may not come as a Thief in the Night, or find us surpriz'd or affrighted at his coming; because it may daily find us fit and ready to receive it.

And amidst these thoughts and Meditations, it may be proper to offer up this short Prayer to Almighty God.

*A short*



*A short Prayer preparatory to Death.*

**O** Eternal Lord God, who hast created the World, and all Time, who hast made my days as it were a span long, and mine Age even as nothing in respect of thee: Lord, teach me to watch and pray, that I may not enter into Temptation; cause me to have such a fixed Eye upon Death, that it may not steal upon me unaware: And since I am like a Flower that is cut down, and flee like a shadow, and continue not; Teach me so to number my days, that I may apply my heart to thy Heavenly Wisdom; and so carefully employ this short time which thou hast appointed me to spend here; so make up my reckonings before that great Day come, that when soe'er thou shalt call me hence, I may give such an account of the Talents, wherewith thou hast intrusted me, that I may receive that joyful Sentence, *Well done, good and faithful Servant.*

Grant that I may be always provided with Oil in my Lamp, and ready to enter in with the Wise Virgins whensoever the Bridegroom shall come, and receive a Blessing among those which watch and wait for thy coming. So come, Lord Jesu, come quickly. *Amen.*

O Lord, cause me to live in thy fear all the day long, that at the Night of Death I may sleep in Jesus; who is the Resurrection and the Life. *Amen.*

*For a further Enlargement on this subject, you may peruse Dr. Sherlock's Two Practical Discourses on Death and Judgment.*

*Directions*

*Directions in the time of Sickneſs.*

**W**Hen God ſhall think fit to viſit you with Sickneſs, let it be your firſt care to make your Peace with Heaven, and to remember that it is God, that *with Rebukes, doth chaſten Man for Sin*; and therefore it is neceſſary that you examine your own Heart, and try your own ways, to make you ſenſible what Sins you are guilty of; and then make an humble and penitent Confeſſion of them unto God, with a full purpoſe of Amendment, before your Spirit be too much broken and feeble by weakneſs of Body. You will be then alſo beſt able to adviſe with your Spiritual Guide, and to recommend your ſelf heartily to our bleſſed Saviour, by receiving the Communion of his Body and Blood, thereby making a Commemoration of his wonderful Love, and dedicating your ſelf again unto him; and by ſuch a timely Examination and Repentance, you will fit your ſelf at the ſame time, both for receiving the Holy Sacrament, and for Heaven.

Let nothing then prevail with you to defer the doing of this till a further time, ſince you ſee Perſons of all Ages die, and you are not ſure to outlive the preſent Diſtemper; and alſo if you ſhould hazard the delaying of it till your Sickneſs become more violent; perhaps may make you unſenſible in your intellectual Faculties; or if not, moſt probably it will greatly indiſpoſe you for Prayer and Recollection.

In the mean while, you need not neglect the procuring means of help for recovering the health of your Body, ſo you faithfully depend on God for

## *Directions in Sicknefs.* 253

for ſucceſs: And not like *Aſa*, who ſought unto the Phyſicians, and not unto the Lord, 2 *Chron.* 6. 12.

Likewiſe whilſt you have the uſe of Reaſon, ſet your Houſe in Order, as the Prophet ſaid to *Hezekiah*, *Iſa.* 38. 1. (*viz.*) ſettle your Eſtate by making your Will, that all your Temporal Concerns may be diſpoſ'd of, as you would finally leave them, if your Sickneſs ſhould prove unto Death.

And having ſo done, if your Sickneſs continué, and become very afflicting, your Mind will be leſs diſturb'd, and more fit to be employ'd in meditating of your greateſt Concerns, and the chief object of your Chriſtian Hopes in another World; rather than to waſt your laſt and precious Minutes on thoſe things you muſt ſhortly leave, and have no further uſe of.

And here before I recommend for your aſſiſtance any Forms of Devotions for ſuch an occaſion, I muſt freely confeſs, as well in this particular as in moſt others, that what the Church has provided are to be prefer'd before any of private Compoſure (unleſs in extraordinary Caſes) eſpecially when your Spiritual Guide is to Officiate: and to this purpoſe I ſhall inſtance in the Eminent Example of the Pious and Learned Dr. *Hammond*, as it is related by *Biſhop Fell* in his Life (*viz.*)

As for the Forms of his Devotions, appropriate to his Extremity, he took care they ſhould not exclude the Publick ones, but ſtill gave theſe a conſtant place: And when in his ſharp Agonies his Friends betook themſelves to their Extemporary Ejaculations, he compos'd thoſe Irregularities by ſaying, *Let us call on GOD in the VOICE of his CHURCH.*

*Meditations*

*Meditations from Scripture, proper to be used  
in time of Sickness.*

**H**ere we have no continuing City, but we seek one to come, *Heb. 13. 14.*

It is appointed for all Men once to die, but after this the Judgment. *Heb. 9. 27.*

Behold, I come as a Thief, blessed is he that watcheth and keepeth his Garments. *Rev. 16. 15.*

The Hour is coming in which all that are in their Graves shall hear his Voice, and shall come forth; they that have done good unto the Resurrection of Life, and they that have done evil, unto the Resurrection of Damnation. *Job. 5. 28, 29.*

Blessed, and holy, is he that hath part in the first Resurrection, on such the second Death hath no power, but they shall be Priests of God, and of Christ, and shall reign with him a thousand years. *Rev. 20. 6.*

I must work the work of him that sent me, while it is day: the night cometh, when no Man can work. *Job. 9. 4.*

Shall we receive good at the hand of God, and shall we not receive evil? *Job 2. 10.*

O Lord correct me but with judgment; not in thine anger, lest thou bring me to nothing. *Job 10. 24.*

Behold, happy is the Man whom God correcteth; therefore despise not thou the chastning of the Almighty: For he maketh sore, and bindeth up; he woundeth, and his hands make whole. *Job 5. 17, 18.*

In my Father's House are many Mansions: I go to prepare a place for you: And if I go and prepare

pare a place for you ; I will come again, and receive you unto my self; that where I am, there ye may be also. *Joh. 14. 2, 3.*

Who so eateth my Flesh, and drinketh my Blood, hath Eternal Life ; and I will raise him up at the last day. *Joh. 6. 54.*

The Son of Man is come to seek and to save that which was lost. *Luke 19. 10.*

Come unto me all ye that labour, and are heavy laden, and I will give you rest. *Mat. 11. 24.*

This is a faithful saying, and worthy of all acceptation, that Jesus Christ came into the World to save Sinners. *1 Tim. 1. 15.*

If any Man Sin, we have an Advocate with the Father, Jesus Christ the Righteous. If we confess our Sins, he is faithful and just to forgive us our Sins, and to cleanse us from all unrighteousness. *1 Joh. 2. 1. and 1. 9.*

I will arise and go to my Father, and will say unto him, Father, I have sinned against Heaven, and before thee ; and am no more worthy to be called thy Son. *Luke 15. 18, 19.*

He that covereth his Sins shall not prosper : but who so confesseth them and forsaketh them, shall have mercy. *Prov. 28. 13.*

God be merciful to me a Sinner. *Luk. 18. 13.*

Have mercy upon me, O Lord ; thou Son of David. *Mat. 15. 22.*

O Lord take away all iniquity, and receive me graciously. *Hos. 14. 2.*

For thou camest not, O my Saviour, to call the Righteous, but Sinners to Repentance. *Mat. 9. 13.*

And now, O my God, what shall I say ? for I have forsaken thy Commandments. *Ezr. 9. 10.*

## 256 *Scripture-Meditations*

O my God, I am ashamed, and blush to lift up my Face to thee, my God : for my Iniquities are encreased over my head, and my Trespas is grown up to Heaven. *Ezr. 9. 6.*

O God, thou art just in all that is brought upon me ; thou hast done right, but I have done wickedly : but let not all the trouble seem little before thee, that hath come unto me. *Neb. 9. 32, 33.*

Surely it is meet to be said unto God, I have born Chastisement, I will not offend any more. *Job 34. 31.*

Thine hands have made me, and fashion'd me : thou hast cloathed me with Skin, and Flesh ; and hast fenced me with bones and Sinews. *Job 10. 8.*

O grant me life and favour : and let thy visitation preserve my Spirit. *Job 11. 12.*

I will seek unto God : and unto God will I commit my cause. *Job 5. 8.*

Though he slay me, yet will I trust in him. *Job 13. 15.*

Withdraw thine hand far from me, and let not thy dread make me afraid. *Job 13. 21.*

Wherefore hidest thou thy face ; make me to know my transgression, and my Sin. *Job 13. 23, 24.*

Wilt thou break a leaf driven to, and fro ? And wilt thou pursue the dry stubble ? *Job 13. 25.*

Remember, I beseech thee, that thou hast made me as the Clay : and wilt thou bring me into dust again ? *Job 10. 9.*

The Lord killeth, and maketh alive : he bringeth down to the grave, and bringeth up. *1 Sam. 2. 6.*

He woundeth and healeth : neither is there any that can deliver out of his hand. *Deut. 32. 39.*

I will



I will not deſpiſe the chaſtning of the Lord; nor be weary of his correction. *Prov. 3. 11.*

For whom the Lord loveth he correcteth; even as a Father the Son, in whom he delighteth. *Prov. 3. 12.*

Bleſſed is the Man that endureth temptation: for when he is tried, he ſhall receive the Crown of Life, which the Lord hath promiſed to them that love him. *Jam. 1. 12.*

Wherefore let them that ſuffer according to the Will of God, commit the keeping of their Souls to him in well-doing, as unto a faithful Creator. *1 Pet. 4. 19.*

*I will thus commit my Soul unto thy keeping, O God.* I will truſt in God, who raiſeth the dead: who can deliver me from ſo great a death; in whom I truſt that he will yet deliver me. *2 Cor. 1. 9, 10.*

For he hath ſaid, I will never leave thee nor forſake thee. *Heb. 13. 5.*

O my Father, if it be poſſible, let this Cup paſs from me: nevertheleſs not as I will, but as thou wilt. *Mat. 26. 39.*

O my Father, if this Cup may not paſs from me, except I drink it; thy will be done. *Mat. 26. 42.*

It is the Lord: let him do what ſeemeth him good. *1 Sam. 3. 18.*

Come, and let us return unto the Lord: for he hath torn, and he will heal us; he hath ſmitten, and he will bind us up. *Hof. 6. 1.*

O Lord, take away all iniquity, and receive me graciouſly. *Hof. 14. 2.*

Our light affliction, which is but for a moment, worketh for us a far more exceeding, and Eternal weight of Glory. *2 Cor. 4. 17.*

## 258 *Scripture-Meditations, &c.*

While we look not at the things which are seen, but at the things which are not seen: for the things which are seen, are Temporal; but the things which are not seen are Eternal. *2 Cor. 4. 18.*

As the day goeth away, and the shadows of the Evening are stretched out, so passeth away my Life, even like a Vapour, that appeareth for a little time, and vanisheth away. *Jer. 6. Jam. 4.*

Blessed are the Dead which die in the Lord; for they rest from their Labours, and their works do follow them. *Rev. 14. 13.*

And God shall wipe away all tears from their Eyes: and there shall be no more death, neither sorrow, nor crying; neither shall there be any more pain, for the former things are passed away. *Rev. 21. 4.*

They that sleep in the dust of the Earth shall awake: and they that be wise shall shine as the brightness of the Firmament. *Dan. 12. 2, 3.*

The Souls of the Righteous are in the hand of God; and no torment shall touch them. *Wisd. 3. 1.*

The righteous live for evermore: their reward also is with the Lord, and the care of them is with the most High. *Wisd. 5. 16.*

Therefore shall they receive a glorious Kingdom, and a beautiful Crown from the Lord's hand: for with his right hand shall he cover them, and with his arm shall he protect them. *Wisd. 5. 16.*

Henceforth there is laid up for me a Crown of Righteousness; which the Lord the Righteous Judge shall give me at that day: and not to me only, but unto them also that love his appearing. *2 Tim. 4. 8.*

*Ejaculations collected out of the Psalms, proper to be  
used in Sickness and Affliction.*

**L**ET the words of my Mouth, and the meditation of my Heart be acceptable in thy sight, O Lord; my strength and my Redeemer. *Psal. 19. 14.*

Have mercy upon me, O God, according to thy Loving Kindness: according unto the multitude of thy tender mercies, blot out my Transgressions. *Psal. 51. 1.*

Wash me thoroughly from mine Iniquity, and cleanse me from my Sin. *V. 2.*

For I acknowledge my Transgressions, and my Sin is ever before me. *V. 3.*

Behold I was shapen in Iniquity; and in Sin did my Mother conceive me. *V. 5.*

Purge me with Hyssop, and I shall be clean; wash me and I shall be whiter than Snow. *V. 7.*

Make me to hear of Joy and gladness; that the bones, which thou hast broken, may rejoyce. *V. 8.*

Hide thy Face from my Sins, and blot out all mine Iniquities. *V. 9.*

Create in me a clean Heart, O God; and renew a right Spirit within me. *V. 10.*

Cast me not away from thy presence; and take not thy holy Spirit from me. *V. 11.*

The Sacrifices of God are a broken Spirit: a broken and a contrite heart, O God, thou wilt not despise. *V. 17.*

## II.

**O** Lord rebuke me not in thine anger, neither chasten me in thine hot displeasure. *Psal.*

6. 1.

Have mercy upon me, O Lord, for I am weak :  
O Lord, heal me, for my bones are vexed. *V. 2.*

My Soul is also sore vexed : but thou, O Lord,  
how long ? *V. 3.*

Thine Arrows stick fast in me, and thy hand  
presseth me sore. *Psal. 38. 2.*

There is no soundness in my flesh, because of  
thy anger : neither is there any rest in my bones,  
because of my Sin. *V. 3.*

For mine iniquities are gone over mine head :  
as an heavy burden, they are too heavy for me.  
*V. 4.*

Therefore is my Spirit overwhelmed within me :  
my heart within me is desolate. *Psal. 143. 4.*

Return, O Lord, deliver my Soul : O save me  
for thy mercies sake. *Psal. 6. 4.*

For in death there is no remembrance of thee :  
in the grave who shall give thee thanks ? *V. 5.*

Hide not thy face from me, in the day when I  
am in trouble ; incline thine ear unto me : in the  
day when I call, answer me speedily. *Psal. 102. 2.*

I said, O my God, take me not away in the  
midst of my days : thy years are throughout all ge-  
nerations. *V. 24.*

My days are like a shadow that declineth : and  
I am wither'd like grass. *V. 11.*

Because of thine indignation, and thy wrath :  
for thou hast lifted me up and cast me down. *V. 10.*

What man is he that liveth and shall not see  
Death ? Shall he deliver his Soul from the hand of  
the grave ? *Psal. 89. 48.*

But thou, O Lord, shalt endure for ever ; and  
thy remembrance unto all generations.

III.

**H**ear my Prayer, O Lord, give ear to my supplications: in thy faithfulness answer me, and in thy righteousness. *Psal. 143. 1.*

Hear me speedily, O Lord, my Spirit faileth: hide not thy Face from me, lest I be like unto them that go down into the pit. *Psal. 143. 7.*

Preserve me, O God, for in thee do I put my trust. *Psal. 16. 1.*

Forsake me not, O Lord; O my God, be not far from me. *Psal. 38. 21.*

Make hast to help me, O Lord, my Salvation. *V. 22.*

In thee, O Lord, do I put my trust; let me never be put to confusion. *Psal. 71. 1.*

Deliver me in thy righteousness, and cause me to escape: incline thine ear unto me, and save me. *V. 2.*

Be thou my strong habitation, whereunto I may continually resort: for thou art my rock and my fortress. *V. 3.*

Cast me not off in the time of my distress, forsake me not when my strength faileth me. *V. 9.*

O spare me, that I may recover strength, before I go hence, and be no more seen. *Psal. 39. 13.*

Remember, O Lord, thy tender mercies, and thy loving kindneses: for they have been ever of old. *Psal. 25. 6.*

Remember not the Sins of my Youth, nor my transgressions: according to thy tender mercy remember thou me, for thy goodness sake, O Lord. *V. 7.*

For thy names sake, O Lord, pardon mine iniquity, for it is great. *V. 11.*

Mine Eyes are ever towards the Lord, for he shall pluck my feet out of the Net. *V. 15.*

Turn thee unto me, and have mercy upon me: for I am desolate and afflicted. *V. 16.*

The troubles of my heart are enlarged: O bring thou me out of my distresses. *V. 17.*

Look upon mine affliction; and my pain; and forgive all my Sins. *V. 18.*

O keep my Soul and deliver me: let me not be ashamed, for I put my trust in thee. *V. 20.*

## IV.

**H**ear, O Lord, when I cry with my Voice, have mercy also upon me, and answer me. *Psal. 27. 7.*

Hide not thy face from me, put not thy servant away in anger: thou hast been my help; leave me not, neither forsake me, O God of my Salvation. *V. 9.*

Be pleased, O Lord, to deliver me: O Lord, make hast to help me. *Psal. 40. 13.*

O Lord, strengthen me upon the Bed of languishing: make thou my Bed in my Sickness. *Psal. 41. 3.*

Lord, be merciful unto me, hear my Soul, for I have sinned against thee. *V. 4.*

Be merciful unto me, O God, be merciful unto me; for my Soul trusteth in thee: yea in the shadow of thy Wings will I make my refuge, until these Calamities be overpast. *Pf. 57. 12.*

Save me, O God, for the Waters are come in to my Soul. *Pf. 69. 1.*

Thou, Lord, art a refuge for the oppressed: a refuge in times of trouble. *Pf. 9. 9.*

And they that know thy Name, will put their trust in thee: for thou, Lord, hast not forsaken them that seek thee. *V. 10.*

I had



I had fainted unless I had believed to see the  
goodness of the Lord, in the Land of the living.

*Pf. 27. 13.*

My Soul waiteth for the Lord: he is my help  
and my Shield. *Pf. 33. 20.*

Let thy Mercy, O Lord, be upon me: ac-  
cording as I hope in thee. *V. 22.*

Why art thou cast down, O my Soul? and  
why art thou disquieted within me? hope thou in  
God, for I shall yet praise him, who is the health  
of my Countenance, and my God. *Pf. 42. 11.*

The Lord upholdeth all that fall, and raiseth up  
all those that are bowed down. *Pf. 145. 14.*

He healeth the broken in heart, and bindeth  
up their Wounds. *Pf. 147. 3.*

Let thy tender Mercies come unto me that I  
may live: for thy Law is my delight. *Pf. 119. 77.*

Let my Soul live, and it shall praise thee: and  
let thy judgments help me. *V. 175.*

I have gone astray, like a lost Sheep: seek thy  
Servant; for I do not forget thy Commandments.

*V. 176.*

Thou, O Lord, art a God full of compassion,  
and gracious; long-suffering, and plenteous in  
mercy and truth. *Pf. 86. 15.*

The Lord is my Light, and my Salvation; whom  
shall I fear? the Lord is the strength of my Life,  
of whom shall I be afraid? *Pf. 27. 1.*

Though I walk through the Valley of the shad-  
ow of Death, I will fear no evil: for thou art  
with me; thy Rod, and thy Staff, they comfort  
me. *Pf. 23. 4.*

For this God is my God for ever and ever: he  
will be my guide even unto death. *Pf. 48. 14.*

## V.

**I** Will love thee, O Lord my strength. *Pf. 18. 1.*

**I** will call upon the Lord, who is worthy to be praised: so shall I be saved from Death. *V. 3.*

The Lord is my Rock, and my Fortress, and my Deliverer; my God, my strength in whom I will trust, my Buckler, and the horn of my Salvation, and my high Tower. *V. 2.*

He that is my God is the God of Salvation: and unto God the Lord belong the Issues from Death. *Pf. 68. 20.*

Unto thee, O my strength, will I sing: for God is my defence, and the God of my Mercy. *Pf. 59. 17.*

The Lord is my Keeper, the Lord is my shade upon my right hand. *Pf. 121. 5.*

The Lord shall preserve me from all evil: he shall preserve my Soul. *V. 7.*

The Lord hath chastened me sore, but he hath not given me over unto death. *Pf. 118. 18.*

Return then unto thy rest, O my Soul: for the Lord will deal bountifully with thee. *Psal. 146. 7.*

Precious in the sight of the Lord, is the death of his Saints. *V. 15.*

O Lord, thou wilt deliver my Soul from death, mine Eyes from tears, and my Feet from falling. *V. 8.*

I have set the Lord always before me: because he is at my right hand, I shall not be moved. *Pf. 16. 8.*

Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope. *V. 9.*

For thou wilt shew me the path of Life: in thy presence is fullness of Joy; at thy right hand there are Pleasures for evermore. *V. 11.* Whom

Whom have I in Heaven but thee? and there is none upon Earth that I desire besides thee. *Pf. 73. 25.*

My flesh and my heart faileth: but God is the strength of my heart, and my Portion for ever. *V. 26.*

Thou shalt guide me with thy Counsel; and afterwards receive me to Glory. *V. 24.*

Into thy hand I commit my Spirit: thou hast redeemed me, O Lord God of Truth. *Pf. 31. 5.*

Glory be to the Father, &c.

As it was in the beginning, &c.

*Here may be also added Pf. 39.*

*If the sick Person's weakness and indisposition is such as cannot attend the repetition of the whole, by himself or any other, they may be shorned at discretion, being put into several Stanzas for that purpose.*

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*Prayers to be used by, with, or for a sick Person.*

**O**U R Father which art in Heaven; Hallowed be thy Name. Thy Kingdom come. Thy will be done in Earth, as it is in Heaven. Give us this day our daily Bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil: For thine is the Kingdom, And the Power, And the Glory, for ever and ever. *Amen.*

*(Note that when the following Prayers are used for another in the Family, I must be changed into We, and Me to Him or Her; and the like variation to any other, as occasion serves.)* **O**

## 266 *Prayers to be used in Sickness.*

**O** Most Holy and Blessed Lord God, the Sovereign Creator of Heaven and Earth, and our most Merciful Father, in thy Son Christ Jesus: It is of thy great condescension that I am permitted to approach thy presence, who art Infinite in Majesty and Power, and canst do what thou pleasest every where, whilst I am miserable Dust and Ashes, I humbly acknowledge the Duty which I owe thee, both as I am thy Creature, and as I am made a particular Member of Christ's Church. I am ashamed when I call to mind my forgetfulness of thee, and my Ingratitude to thee, who have so often and so grievously sinned against thee in Thought, Word and Deed, by Ignorance, Errour, and Presumption; for which thou mightest justly cast me off for ever. But, Lord, I repent, be pleas'd to accept of my Humiliation: Lord, I believe, help my weak Belief: Pardon all my Sins that are past, for the Merits of my dear Saviour; and preserve me by thy Grace, from offending thee for the time to come. And when thou hast thus dealt graciously with my Soul, be pleased to extend thy Mercy to my Body also, and give me such a supply of all things necessary for the support of it (especially in this time of Sickness) as to thy Wisdom shall seem most convenient. And since at this time thou hast laid thy afflicting hand upon me, as a just punishment of my Sins, Lord, I beseech thee, let it have its proper effect upon me, and bring me to a due sense and sorrow for my Sins; that however thou shalt please to afflict me here (in which thy will be done) yet I humbly beg, by all the meritorious sufferings of thy dear son, that thou wilt deliver me from thy wrath, and from  
Everlasting

*Prayers to be used in Sicknes. 267*

Everlasting Damnation: and of thy great goodness bring me to Life Eternal, through the same Jesus Christ our Lord. *Amen.*

**A** Almighty and Everlasting God, Maker of Mankind, who dost correct those whom thou dost Love, and chastise every one whom thou dost receive: I beseech thee have mercy upon me thy Servant; now visited with thine hand. Grant that I may take this Sicknes patiently, and so sanctify this thy Fatherly Correction to me, that the sence of my weakness may add strength to my Faith, and seriousness to my Repentance. If it shall be thy good pleasure to restore me to my former health, grant that I may lead the residue of my Life in thy fear, and to thy glory: Or else give me grace so to take thy Visitation, that after this Life ended, I may dwell with thee in Life Everlasting, through Jesus Christ our Lord.

*Amen.*

**O** Lord, look down from Heaven, behold, visit, and relieve me thy Servant. Look upon me with the Eyes of thy Mercy, give me comfort and sure confidence in thee; defend me from the danger of the Enemy, and keep me in perpetual Peace and Safety, through Jesus Christ our Lord. For his sake renew in me, most loving Father, whatsoever has been decay'd by the fraud and malice of the Devil, or by my own carnal will and frailness. Impure not to me my former Sins, but strengthen me with thy Blessed Spirit: And whensoever thou shalt be pleas'd to take me hence, take me into thy favour, through the Merits of thy most dearly beloved Son Jesus Christ our Lord.

*Amen.*

O my

## 268 *Prayers to be used in Sickneſs.*

**O** My God, full of Mercy and Compaſſion, Righteouſneſs and Truth, who art always attentive to the Cries of the Diſtreſſed; thou art the Author of Health and Sickneſs, Life and Death: I humbly acknowledge the juſtice of thy preſent Viſitation upon thy Servant, whoſe Sins had long ago deſerv'd it from thee; as alſo for having greatly miſ-employ'd my former time to the diſ-advantage of my Soul, and thy diſhonour; having been an unprofitable part of this World, and deſerving to live no longer in it: But I hope thou wilt vouchſafe me thy gracious Pardon; and ſince thou deſigneſt not the ruin, but the amendment of thoſe whom thou ſcourgeſt, I beſeech thee, by thy Grace, to ſanctify this Correction to me, that this Sickneſs to my Body, may be a means of health to my Soul. Deliver me from all frowardneſs and impatience under it, and give me an entire reſignation to thy Divine Will.

If in thy good Providence thou haſt appointed that I ſhall live longer upon Earth, Lord, bleſs all means that are uſed for my recovery, and give me grace to amend the reſt of my Life, and with good Works to glorify thy holy Name; but if thou haſt otherwiſe determin'd, and this Sickneſs muſt be unto Death, Lord, fit and prepare me for it. O ſuffer me not for any anguiſh of Body, to let go my Faith and confidence in thee, my God, but let me ſay with the ſame ſtedfaſtneſs of holy Job, *Though he kill me, yet will I hope in him.*

Wean my heart from the World, and all the ſaiding Vanities of it. Give me unfeigned Repentance for all the Errors of my Life paſt, and ſeal my Pardon for the ſake and merits of thy Son Chriſt



## *Prayers to be used in Sicknes. 269*

Christ Jesus, before I go hence. O permit me not to depart hence but with all imaginable preparations for Eternity, with a Soul thoroughly Chang'd and Renew'd, Humbl'd and Resign'd, full fraught with Divine Love; Chearful and Enravisht with future Expectations: O lift up thy Countenance upon me, and in all the pains of my Body, in all the Agonies of my Spirit, let thy Comforts refresh my Soul.

And when the time of my departure is come, when this my Earthly Tabernacle shall be dissolv'd; I may have a building of God, an House not made with Hands, Eternal in the Heavens; and I may be then receiv'd into those Heavenly Habitations; where the Souls of them that sleep in the Lord Jesus, enjoy perpetual rest and felicity. Grant this, O Lord, for the merits of the same Jesus Christ, thy only Son, and our only Saviour and Redeemer.  
*Amen.*

*When the sick Person has but small hopes  
of Recovery.*

O Father of Mercies, and God of all Comfort, our only help in time of need; I beseech thee to succour me thy Servant, now lying under thy hand in great weakness of Body. Look graciously upon me, O Lord; and the more the outward Man decayeth, strengthen me, I beseech thee, so much the more continually with thy Grace and holy Spirit in the inner Man. Give me unfeigned Repentance for all the Errours of my Life past, and stedfast Faith in thy Son Jesus, that my Sins may be done away by thy Mercy, and my Pardon Seal'd in Heaven, before I go hence  
and

## 270 *Prayers to be used in Sickness.*

and be no more seen. I know, O Lord, that there is nothing impossible with thee; and that if thou wilt thou canst even yet raise me up, and grant me a longer continuance in this World: Yet forasmuch as in all appearance the time of my departure draweth near, so fit and prepare me, I beseech thee, against the hour of Death, that after my departure hence in Peace, and in thy favour, my Soul may be receiv'd into thine Everlasting Kingdom. Wash it, I pray thee, in the Blood of that Immaculate Lamb, that was slain to take away the Sins of the World; that whatsoever defilements it may have contracted in the midst of this miserable and naughty World, through the Lusts of the Flesh, or the Wiles of Satan, being purged and done away, it may be presented pure and without spot before thee; that so at the general Resurrection, in the last day, I may be found acceptable in thy sight, and receive that Blessing which thy Well-beloved Son shall then pronounce to all that love and fear thee, saying, *Come ye blessed Children of my Father, receive the Kingdom prepared for you, from the beginning of the World.* Grant this, I beseech thee, O most merciful Father, through Jesus Christ our Mediator and Redeemer. *Amen.*

O Lord, the sorrows of Death compass me, and the Snares of it are ready to overtake me. When thou wilt dissolve my Tabernacle, thou alone knowest; therefore in this my Trouble I will call upon thee, my God. O be with me at the instant of my Death, and receive me, for Jesus Christ his sake, who has redeemed me with his own most precious Blood. *Amen.*

*A Prayer in behalf of a sick Friend, when there  
are but small hopes of Recovery.*

**A** Almighty God, and merciful Father, the Lord and giver of Life, the healer and repairer of our decay'd Nature, who bringest down to the Grave, and then sayst, Come again ye Children of Men. I beseech thee visit in much pity, and mercy, and be a present Help to thy Servant, who is under great Affliction and weakness of Body; afford him such comfort as I should desire for my self were I in the same condition, and grant, O Lord, that through thy tender mercies he may yet live, to be an instrument of thy Glory here on Earth.

O give him a full sight of the emptiness and instability of all Earthly Possessions, and carry up his desires to Spiritual and lasting Enjoyments in Heaven: Let thy word and gracious Promises be his sure trust and confidence, that though he walk through the Vally of the Shadow of Death, he may fear no Evil.

To this end good God, give him unfeign'd Repentance for all the miscarriages of his past Life, stedfast Faith in thy Son Jesus, a full pardon through the merits of his Blood, and a lively hope of a Blessed Immortality, which was so dearly purchased by Christ, and graciously promised to all true Believers.

O may the Chastning he endures be as the Chastisement of a Father, who beareth love to his Children, that he may be conform'd to the likeness of the blessed Jesus by Afflictions, and made perfect through sufferings; and in the end they may turn to his Spiritual profit and advantage, either by the mercies of a longer, and more holy Life; or by the mercies of a blessed Death; even, O Lord, as it seemeth best to thy Heavenly Will. In

## 272 *Prayers to be used in Sickness.*

In the mean while, I pray thee, O Lord, let thy merciful kindness be this Afflicted Persons succour and safety, send him help from above, and evermore mightily defend him. Defend him, O Lord, from all Satans disquieting Assaults, from all his wicked Temptations. O let not that evil one have any advantage over him, in this his time of greatest necessity, but make him more than Conquerour, through Christ who strengthens him.

Work, holy Father, deliverance for him whom thou Chastisest; O heal and save him, that he may still praise thy Name, and give thee thanks in the Land of the Living: O make him to hear of joy and gladness, that the Bones which thou hast broken may rejoyce.

But if thou hast determin'd by this sickness to put a period to his days, thy blessed will be done, and may thy afflicted Servant say *Amen*, with an entire submission: may he bear patiently further Chastisement in his Body, so that his Soul be but saved in the day of the Lord, and through thy mercy made meet to be partaker of an Inheritance with the Saints in Light and Glory.

Lord, Purify his Soul from all Sin and Corruption in Christ's most precious Blood; sanctifying him with all the saving Graces of thy holy Spirit: Give him, if it be thy good pleasure, some delightful foretastes and Anticipations of Celestial Happiness, a comfortable sense of thy Favour, joys in the Holy Ghost unspeakable, and full of approaching Glories. Fix his Mind stedfastly upon him, who has led the way, through the Grave, unto Heaven: that he may not be affrighted with the approaches of Death: but looking beyond it to that high and holy place, where the Lord Jesus is, may rejoyce in hope of thy Eternal Glory. And

## *Prayers to be used in Sicknefs. 273*

And thus continuing stedfast unto the end in the Union of the Holy Jesus, and in the love of God, and in the Communion of all the Saints, when ever his Soul shall go out from the Body, it may be received by Angels, and preserv'd from Evil Spirits, and laid up in thy Bosom: and at the day of thy second coming, O Blessed Jesu, his Body may be raised up with Power, and presented with his Soul, blameless and entirely pardon'd, to behold for ever the Face of God, in the inconceivable Glories of the Ever-Blessed Trinity, World without end. To whom be ascribed all Honour, and Power, with Praise and Thanksgiving, both now and ever. *Amen.*

*If the Sicknefs continue so violent, that in all appearance the Soul is at the point of departure, there is a Commendatory Prayer appointed in the Publick Service-Book, to be said by the Minister, whose assistance then sure will be desired when it may conveniently be procured: Also the sick Person himself, as long as he is able, may thus recommend his Soul unto Almighty God.*

From Bishop Andrews.

**O** Lord of Life and Death, of Sicknefs and Health, by whose appointment we are born; and again, by whose appointment we die: Thou that hatest nothing that thou hast made, and never failest them that seek thee; of whose Mercies there is neither number nor end; who callest into thy Vineyard, even at the eleventh hour; who bringest to the Gates of Death, and bringest back again: Thou that art the saving Health of all thy Faithful; the Fountain of Grace and Goodness; the comfort of them that be in heaviness;

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the

## 274 Prayers to be used in Sickneſs.

the ſtrength of them that be in weakneſs; the Health of them that be in Sickneſs: Hear, O Lord, and have Mercy upon me: Look down from Heaven; behold, and viſit me; viſit me with thy Salvation. *Amen.*

**O** My God and Father, I reſign my Spirit unto thee, in a moſt chearful reſignation to thy bleſſed Will, hoping to find Mercy with thee, through Chriſt Jeſus my Saviour. I know no other name under Heaven, whereby I may be ſaved, but thine alone, O bleſſed Jeſus; who waſt dead, and art alive again, and liveſt for evermore. I come unto thee, O Lord, conſiding in thy moſt pretious Promiſes (which I believe are faithful and true as thou art) for Pardon, and for Immortal Life.

Be pleas'd to accept of my moſt hearty Praise and Thankſgiving, for all thy Mercies to me, throughout my whole Life; forgive all my Ingratitude and Diſobedience. Receive me into the Company of the *Spirits of juſt Men made perfect*, to give thee thanks for ever. And that I may find Mercy with thee, O Lord, I deſire, according to the Preſcript and Example of Chriſt Jeſus my Saviour, to forgive all my Enemies: Beſeeching thee likewiſe to forgive them; and to bleſs and proſper all my Friends, and to make thy whole Church holy and glorious, and to bring us all at laſt to live together in Eternal Love and Unity, Peace and Joy, through Jeſus Chriſt our Lord.

*Amen.*



## *Ejaculations in Sickness.* 273

*If the Minister is not present to recommend the sick Persons Soul to God, nor himself capable of doing it, those that are with him may do it in the following Ejaculations and Prayers. viz.*

**L**ord now lettest thou thy Servant depart in Peace.

Into thy hands, O Lord, we commend his Spirit: for thou hast redeemed it, O Lord, thou God of Truth.

Bring his Soul out of Prison, that it may praise thee.

O deliver him from this Body of Death.

Say unto his Soul, I am thy Salvation.

Say unto him, To day shalt thou be with me in Paradise.

Let him now feel the Salvation of Jesus.

Let him now feel the anointing of Christ.

Guide thou him through the Valley of the shadow of Death

O Lord command his Spirit to be received up to thee in Peace.

Lord Jesus, receive his Spirit, and open to him the Gates of Everlasting Glory.

Let thy good Spirit conduct him into the Land of Righteousness; into thy holy Hill, and Heavenly Kingdom.

Send thine Angels to meet him, and to bring him into Abraham's Bosom.

Place him in the habitation of light, and Peace, of Joy, and Gladness.

Receive him in the Arms of thy Mercy, and give him an Inheritance with thy Saints in Light.

## 276 Ejaculations in Sicknes.

There let him be with thy Elect Angels, thy blessed Saints departed, thy holy Prophets, and glorious Apostles; in all Joy, Glory, Felicity and Happiness, for ever and ever. *Amen.*

*From Bishop Cofins.*

**I**Nto thy merciful hands, O Lord, we commend the Soul of this thy Servant, now departing from the Body; acknowledge, we meekly beseech thee, a work of thine own hands, a Sheep of thy own Redeeming. Receive him into the Blessed Arms of thy unspeakable Mercy, into the sacred rest of Everlasting Peace, and into the glorious Estate of thy chosen Saints in Heaven. *Amen.*

God the Father, who hath created thee; God the Son, who hath redeemed thee; God the Holy Ghost, who hath infused his grace into thee; be now and ever more thy Defence, assist thee in this thy last tryal, and bring thee into the way of Everlasting Life. *Amen.*

Christ that redeemed thee with his Agony, and bloody Death, have mercy upon thee, and strengthen thee in this agony of Death. *Amen.*

Christ Jesus that rose the third day from Death, raise up thy Body again in the Resurrection of the just. *Amen.*

Christ that ascended into Heaven, and now sitteth at the right hand of God, bring thee to the place of Eternal Happiness, and Joy. *Amen.*

God the Father preserve, and keep thee; God the Son assist, and strengthen thee; God the Holy Spirit defend, and aid thee; God the Holy Trinity be ever with thee: that thy Death may be precious in the sight of the Lord, with whom thou shalt live for evermore. *Amen.* ○

*Ejaculations in Sicknes.* 277

O thou Lamb of God that takest away the Sins of the World, grant him thy peace.

O Lord, with whom do live the Spirits of them that die; and by whom the Souls of thy Servants, after they be delivered from the burthen of this flesh, are in perpetual joy and felicity; we most humbly beseech thee for this thy Servant; that he may now receive absolution for all his Sins, which he hath committed in this World; and may escape the gates of Hell, and the pains of Eternal Darkness; and that he may for ever dwell with *Abraham, Isaac, and Jacob*, in the Region of Light, and thy Blessed presence, where there is neither weeping, nor heaviness, nor death; and that when the dreadful day of the general Judgment shall come, he may rise again with the Just; his Body being reunited to his Soul, pure and incorruptible; and may be received into thy glorious Kingdom, for the merits of thy dear Son, our Saviour Jesus Christ. *Amen.*

*A Prayer of Resignation when a Friend is dead.*

O Most Righteous Lord, I acknowledge thy Wisdom and Goodness in all thy Dispensations towards the Children of Men, and do therefore submit my self, and all I have, to thy Disposal, who knowest best what is fit for us. It was of thy Mercy that I so long enjoy'd the comfort of my Friend, whom thou hast now taken from me. The Lord gave, and the Lord hath taken away, Blessed be the name of the Lord. From thee all good things do come, and thou canst repair this loss to me by adding to the number of my Friends. But however thou shalt deal with me in that particular,

## 278. Prayers to be used in Sicknes.

Yet this one thing I most humbly beg, be thou my God and my Friend, and it is enough. In thee shall be my trust as long as I live, and when thou shalt call me hence, receive me into Heaven, where, I hope, my Friend is (*or if Kindred, you may name the Relation*) that we may there joyne with all thy holy Angels and Saints, to sing thy Praises for ever and ever. Amen.

### A Prayer for your Child being Sick,

**O** Almighty God, and merciful Father, to whom belong the Issues of Life and Death, I am sensible that all I have is thine, being intrusted with this, as with all other good things, which I must return to thee, whensoever thou pleasest. Look down from Heaven, I beseech thee, with the Eyes of mercy upon my Child, now lying on the Bed of Sicknes. Visit him, O Lord, with thy Salvation. Deliver him in thy good appointed time from his bodily pain, and save his Soul, for thy Mercies sake. If it shall be thy good pleasure to prolong his days here on Earth, grant that he may live to thee, and be an Instrument of thy Glory by serving thee faithfully, and doing Good in his Generation; or else receive him into those Heavenly Habitations, where the Souls of them that sleep in the Lord Jesus, enjoy perpetual rest and felicity.

Unto thee, O Lord, I entirely commit, both it and my self, whose Wisdom knows where it is best to place thy Creatures, whether in this or the other World. And all this I beg for thy Mercies sake, in thy Son, our Lord Jesus Christ, who liveth and reigneth with thee, and the Holy Ghost, ever one God, World without end. Amen.

*A Prayer for your self, or other, being troubled in  
Mind or Conscience. From the Publick-Service.*

**O** Blessed Lord, the Father of Mercies, and the God of all Comforts; I beseech thee look down in pity and compassion upon me (or *A. B.*) thy afflicted Servant. Thou writest bitter things against me (*him*) and maketh me (*him*) to possess my (*his*) former iniquities. Thy wrath lyeth hard upon me, (*him*) and my (*his*) Soul is full of trouble. But O merciful God who hast written thy holy word for our learning, that we through Patience and Comfort of thy holy Scriptures, might have hope; Give me (*him*) a right understanding of my self, (*himself*) and of thy Threats and Promises, that I (*he*) may neither cast away my (*his*) confidence in thee, nor place it any where else, but in thee, give me (*him*) strength against all my (*his*) temptations, and heal all my (*his*) distempers. Break not the bruised Reed, nor quench the smoaking Flax. Shut not up thy tender Mercies in displeasure; but make me (*him*) to hear of Joy and Gladness, that the Bones which thou hast broken may rejoice. Deliver me (*him*) from fear of the Enemy, and lift up the light of thy Countenance upon me (*him*) and give me (*him*) Peace, through the Merits and Mediation of Jesus Christ our Lord. *Amen.*

## 280 *Forms of Thanksgiving*

### *Forms of Thanksgiving for Recovery.*

*From Archbishop Laud.*

**O** Lord, I give Thee humble and hearty Thanks, for thy great mercy in bringing me back from the Grave. What thou hast further for me to do, or to suffer, thou alone knowest: Lord, give me Patience, and Courage, and all Christian Resolution to do Thee service; and Grace to do it. And let me not live longer, than to honour Thee, through Jesus Christ. *Amen.*

*From Bishop Cosins.*

**P**raise the Lord, O my Soul, and all that is within me praise his holy Name: who hath saved thy life from destruction, and crowned thee with Mercy, and Loving-kindness. O Lord my God, I cried unto Thee, and thou hast healed me Therefore will I sing of thy Praise without ceasing, and I will pay my Vows, and give Thanks unto Thee for ever. *Amen.*

*From Bishop Ken.*

**G**lory be to Thee, O heavenly Father, for the Sickness thou hast in mercy sent me.

Lord, the stripes thou didst lay on me, were the stripes of love: Glory be to Thee.

'Before I was troubled, I went wrong: but now will I keep thy Word.

It is good for me, that I have been in trouble, that I might learn thy Statutes.

Glory be to Thee, O Lord: Glory be to Thee, for delivering me from the terrours of Death, and restoring me to my health again: Glory be to Thee.



I called upon the Lord in my trouble; and the Lord heard me at large.

I shall not die, but live, and declare the works of the Lord.

Praise the Lord therefore, O my Soul: as long as I have my life, which at first God gave me, and which he hath now restored me, I will sing praises unto my God.

**O** Lord God, who hast in thy tender Mercy prolonged my days in this World, give me grace to spend that life Thou hast now lengthned, in thy Service. O give me grace, to perform all my Resolution of new Obedience; and so to live in the Filial fear of Thee, all the remainder of my life, that I may at last die at peace with my self, at peace with the whole World, and at peace with Thee; through thy well-beloved Son, my Saviour Christ Jesus. *Amen.*

*From Bishop Patrick.*

**O** God, the Fountain of Life, and of all Good; who art continually more, and more pouring forth thy benefits upon us; I thy poor Creature, whose life thou hast mercifully spared, when I deserved to be cut off, prostrate my self, in an humble sense of thy Divine Goodness, to render thee my most hearty Thanks; and to renew my Vows, which I made in the day of my distress. I can do no less than dedicate this new life, which thou hast bestowed upon me, entirely to thy service: resolving to employ more vigorously all those powers of Soul, and Body, which are so graciously restor'd to me, unto thy honour and glory. Make me often to remember, how that in my best estate

estate I am but altogether vanity ; and how little comfort can be found in these perishing enjoyments, and short satisfactions ; and what a joy it is to have any hope in thee, the Eternal God : that so I may not seek my happiness in this dying life, but in thy endless Love, and Favour ; and that I may most seriously apply my self to work out my Salvation with fear, and trembling ; and may give all diligence to settle a stedfast hope in thee, that shall never be shaken. Excite in me, O God, such holy thoughts, and desires ; that my affections may be weaned from things here below, and set on things above, where Christ is at thy right hand. O that I may desire, and covet those Heavenly things for my portion : make me to rejoyce in them, more than in a whole world of other Comforts ; and to fear the losing of them, more than any other misery. Preserve in me, good Lord, such a sober disposition of Mind, that I may never be proud, who am but dust, and ashes ; nor confident of my own strength, which is but weakness ; nor distrustful of Thee, who art so gracious, and merciful, as well as mighty to save. Suffer me not to sink under any discouragements, who have the Everlasting Arms under me ; the Wisdom of Heaven to direct, and guide me ; and the infinite Treasures of Goodness to supply all my necessities.

And more particularly, I beseech thee to give me grace, by my late confinement, and weakness, and dulness, and want of appetite, and rest ; to learn to value very highly the benefits of liberty, and strength, and quickness of all my senses : and to bless and praise thy holy Name more than ever I have done, for the constant refreshments of my Food in the day, and of undisturbed sleep in the night ;

night ; together with the rest of the pleasures of life , to which thou hast restored me with my health. Make me contented in any condition, whilst I enjoy so great a blessing as Health : and when thou shalt take it again away from me , O that I may be able to be contented then also ; in a remembrance of all thy past kindneses to me , and of a well-spent life, and careful improvement of this renewed health ; and in hope of thy continued Mercies to me in Christ Jesus , even to Eternal life. To which I humbly beseech thee to bring me, by an unchangeable love, and obedience to Thee, in all the changes, and alterations of this mortal life ; for his sake who loved me, and gave himself for me. To whom with Thee, and the Holy Spirit, be Glory everlasting. *Amen*

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*A Prayer to be used by any Married Person.*

**O** Most holy Father , who in Paradise didst appoint and consecrate the conjugal State, bless thy Servant to whom that holy state has obliged me in the Sacred Tyes of Love and Duty. Teach us mutual Forbearance, and Tenderness, and Kindness to one another ; and let a perfect Harmony and Agreement of our Affections, be the Evidence, that by that holy State thou hast made us one : Bless us together with all Spiritual and Temporal Blessings ; forgive all our Failings and Infirmities , and let the most sincere and sacred Love sweeten and endear the Cares that attend that state of Life, and fit us to be ever happy with the God of Peace and Love, through Jesus Christ our most Blessed Lord and Saviour. *Amen.*

*Graces*

*Graces before Meat.*

**L**ord, bless us, and these thy good Creatures to our nourishment, and grant that in the sober use of them, we may with thankfulness live to thy Glory, through Jesus Christ our Lord. *Amen.*

**L**ord, bless us, and all thy Mercies unto us : And make us Thankful and Obedient unto thee in all things, for Jesus Christ his sake. *Amen.*

**L**ord, we pray thee, bless these thy good Creatures to our use, and us to thy Service, thro' Jesus Christ our Lord. *Amen.*

*Graces after Meat.*

**W**E bless thee O Lord, for our present refreshment, our daily food and raiment, health and peace, and all other comforts of this life. Above all we thank thee for the hopes of a better life in the world to come, through Jesus our Lord. *Amen.*

**W**E praise thy holy Name, O Lord, for all thy Mercies, particularly for our present refreshment : We pray thee enable us thereby to do thee further Service, through Jesus Christ our Lord. *Amen.*

**F**or these and all other Mercies which we have receiv'd, the Lord's holy Name be praised both now and evermore. Save thine Universal Church, these Realms, the King, and all the Royal Family : and grant us thy Grace, Mercy, and Peace, through Christ Jesus. *Amen.*

*F I N I S.*

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